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WE JEWS ARE FAR FROM PERFECT, BUT OUR CRIME RATE IS COMPARATIVELY LOW

By MARCIA KRETZMER
TORONTO–

Are Jews more law-abiding than their Gentile neighbors?

The answer is a very strong affirmative, despite the alarming growth of crime in the crowded cities of North America.

Official figures on the number of Jewish prisoners in provincial and federal institutions in Ontario are difficult to come by, but a fairly accurate picture is given by Rabbi Joseph Kelman of Toronto who heads the chaplaincy services. It shows Jews have a very low profile, indeed, in the statistics of crime.

Although Jews in this country may react with shock or incredulity to learn that Israel has a "normal" prison population, the situtation in Canada corresponds far more to the traditional concept of the Jew as a law-abiding citizen.

Who then, are the Jews in Canada's jails? It should be said at this point that the crimes that put them behind bars have not varied greatly in the last several decades. They are mainly guilty of "white-collar" crimes, and driving offences. While many Jews are no strangers to the drug habit--a situation which has caused mounting concern to parents -- drug offences have not significantly increased the Jewish prison population, as far as can be estimated.

In the area of violent crime, the Jewish population shows up very well, indeed. The incidence is low and does not appear to be on the increase. Rabbi Kelman, who has been co-ordinating chaplaincy services to Jewish prisoners in Ontario for the past nine years, points to the relative absence of Jewish women from the jails. He doubts whether there are as many as one a year.

Says Rabbi Kelman : "We're here if they want us. We can help build bridges to the outside world and allow a man to express his religious beliefs if he wants to."

Sydney M. Harris, who recently headed the chaplaincy services study committee, described the provision of services to Jewish short-term and long-term prisoners as adequate. "By and large, the needs of Jews in jail have been accepted and satisfied."

According to the report of the chaplaincy services study committee, at any one time there may be between 59 and 68 Jews detained in local, provincial and federal institutions in Ontario. These figures however, are no more than estimates based on the experience of the chaplaincy services with those Jews who wish to identify themselves. Perhaps 25 Jews may be detained at any one time in the local jails or police stations until their appearance in court, release on bail or their removal to a provincial or federal jail. The number of detainees in the provincial houses of correction serving short-term sentences of less than two years is thought to be somewhere between nine and 18. There are an estimated 25 to 30 Jewish prisoners in the federal penitentiary in Kingston.

Asked how families or prisoners react to a prison sentence, Harris said that it is regarded more as a misfortune than a calamity or disgrace. There is a tendency not to regard driving offences, white-collar crime or drug offences as 'real crimes.' "In the case of kids convicted on drug offences. I believe the parents concerned would feel worse if their children caught a venereal disease," commented Harris.

Although in very rare cases prisoners have been ignored or abandoned by the family, in the main they can rely on continuing support. Prisoners who have had ties with the Jewish community can also usually rely on support and re-acceptance once they have finished serving their terms. In the majority of cases however, Jews in jail have not had particularly close ties to the Jewish community and in general prefer to take advantage of government welfare agencies rather than Jewish ones.

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The Canadian Jewish news

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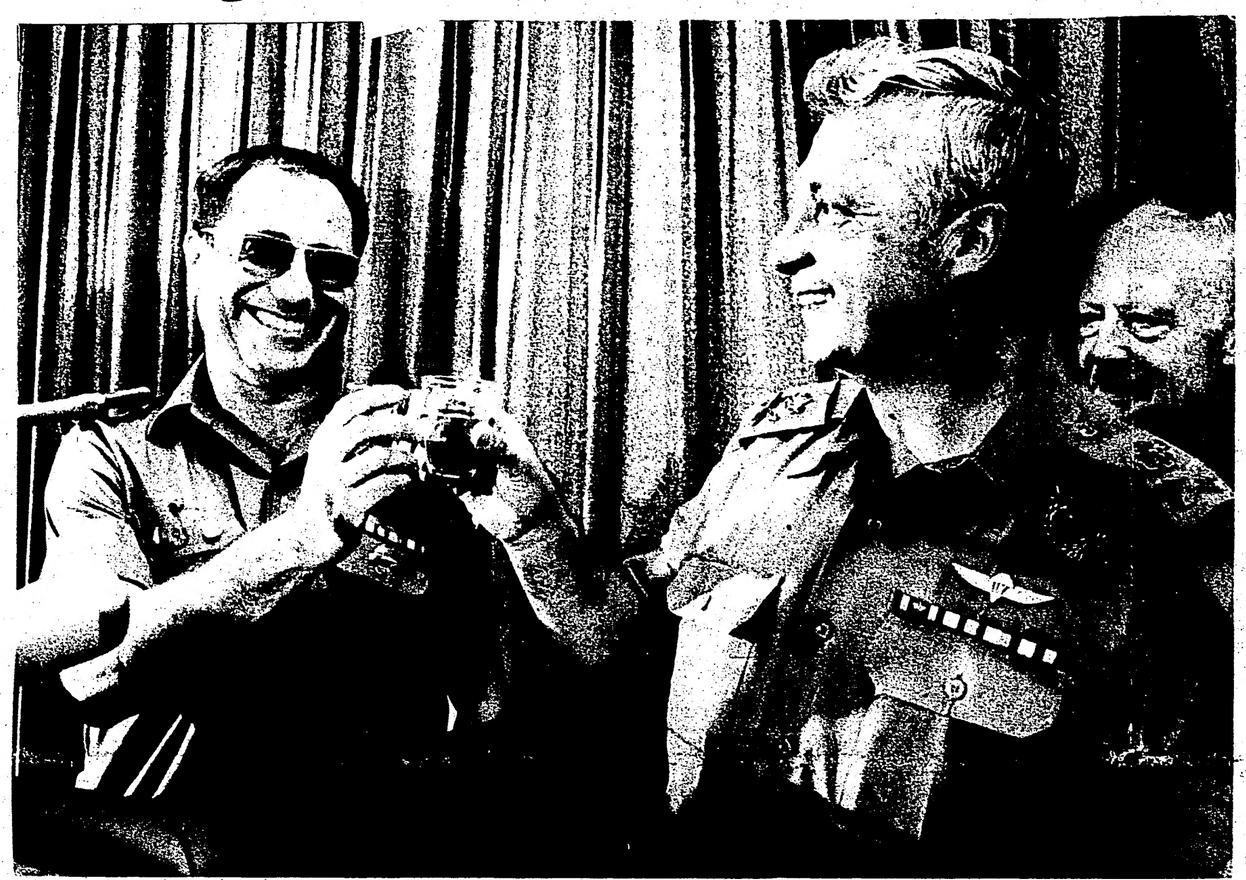


OLD SOLDIERS SAY L'CHAIM

"Arik"--Gen. Ariel Sharon (right) officially ending 25 years of service in the Israeli defence forces toasts the new commander of the Southern Region, Aluf Shmuel Gonen. The 45-year-old general left amid controversy. He was known to have wanted to succeed Gen. David Elazar.

Sharon resigns post, but not with good grace

JERUSALEM (JCNS)–

After 25 years service in the Israel defence forces and one of the most illustrious fighting careers in Israel's history, Major - General Arye (Arik) Sharon relinquished his post as officer commanding Southern Command in a fashion characteristic of him--in a storm.

The churlish way he chose to announce his retirement has caused considerable resentment within the army and broad criticism outside. He was known to have wanted to succeed the Chief of Staff Gen. David Elazar, or at least the deputy COS, Major-General Israel Tal. However, in the past few months it has been made clear to him in no uncertain terms that in accordance with the long tried rotation system at the top, and to ensure that there would be no bottleneck in keeping talented young blood down, he would be asked to retire by January, 1974.

Gen. Sharon pre-empted the situation by informing Defence Minister Moshe Dayan, and Gen. Elazar that he was leaving and before then hanging up his military uniform -- a serious breach of accepted conduct.

He then convened a press conference declaring that he was leaving "against my will" and in his opinion "still had much to contribute to Israel's security." The resignation from the army had to be in before July 2.--100 days before the elections --in which he will apparently participate as one of the leading candidates on the Liberal list.

Sunday, Gen. Sharon was at his post for the formal handing over ceremony to his successor, Major - General Shmuel ("Gorodish") Gonen.

He appeared remarkably subdued, declining to talk further with reporters over what was irking him over the "unfair" treatment or his plans for the future, beyond saying he was returning immediately to his farm near Beersheba and possibly looking for other pursuits to occupy himself.

His successor, Major - General Gonen, said the slogan "Masada will never fall again" was incomplete. Rather, he said, "Masada will not rise again. Never will Israel have to defend herself from cliff tops waiting for the enemy to go on the offensive."

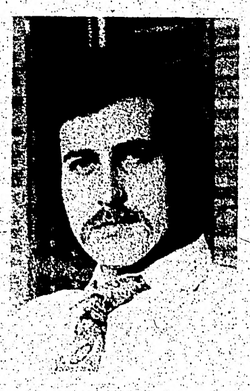
Societies are formed

Arab federation gains hold in West

By MARK MEDICOFF
CJN Quebec Bureau Chief
Last of four parts
MONTREAL–

A University of Alberta professor, who is closely associated with the Federation of Arab Canadian Societies, has embarked on a program to establish a Canadian Society for Middle Eastern Studies.

Dr. Baha Abu-Laban, a sociology instructor who has been quoted as a federation spokesman, told one Edmonton reporter "an injustice has fallen upon Palestinian refugees, and we hope they will be able to regain their rights in terms of access to their homeland." The newspaper published the interview under the headline "Arab Support Growing Here."



Mark Medicoff

The impetus to form a Canadian society originated with Professor Charles Adams of McGill University, head of the institution's institute for Islamic studies. Professor Adams urged Dr. Abu-Laban to canvass colleagues in the Prairie provinces.

No decision regarding the formation of the society was taken at a March meeting in Edmonton because of poor attendance. An ad hoc committee, was declared, and a questionnaire was sent to academicians in Canada's western provinces.

Being a prominent sociologist, Dr. Abu-Laban was the recipient of a $13,000 State Department grant for a three-year historical study on the Arab community in Canada. The Palestinian - born academician taught in the Near East and the U.S. before joining the University of Alberta in 1961.

Some 80 to 100 families of Middle Eastern origin make their home in Alberta. The only active organizations in Calgary include the federation, the Arab Club of Calgary, and the university's Arab Students' Association.

The year-old federation chapter in the West is headed by Canadian-born Kussen Shibely, who also serves as the federation's national vice-president for western Canada.

In Edmonton, activities are mainly initiated by the campus - based groups, who organize cultural exchanges through university displays.

According to a Canadian Jewish Congress spokesman in Manitoba, there are few activities sponsored by the federation.

Vancouver also hosts a large Arab community. One group, the British Columbia Muslim Association, which represents about 2,500 Muslims, has recently pressed for the construction of a Mosque on East 49th Street in the city. The association is a religious service, and social group which also helps needy Muslims. Founded in 1966, the organization is presently headed by Dr. M. Butt.

Another Vancouver ethnic association is the Lebanese-Canadian Society of British Columbia. The group operates as a type of landsmanshaft group, since it organizes picnis, golf tournaments, banquets, and a Save the Children fund.

The Canadian Arab Friendship Association is headed by Elias Pharaon, and claims to act as a social, cultural, and service organization. Founded in 1968, it was originally designed to help newcomers adjust and settle in B.C.

Kussen Shibely

If the association's publication is any indication of its political orientation, then the friendship society is more than simply a social organization. It's publication is a bi-monthly called The Source, and is printed in both

Cont'd on Page 11

Congress supports abolition of taking oath in courts

By MICHAEL HOFFMAN
MONTREAL–

A proposal to abolish the oath as a prelude to giving evidence in court, has been unanimously endorsed by the religious affairs committee of the Canadian Jewish Congress, Eastern Region. The suggestion it should be done away with is contained in a study prepared for the Canadian Law Reform Commission.

The original proposal reads, in part: "A witness' sense of responsibility for telling the truth should issue neither from a reminder of Divine retribution, nor from the solemn assumption before God of a moral obligation to speak the truth, but rather from his responsibility as a citizen in a democratic society."

"There are three main aspects to our approval of the proposal," explained chairman Rabbi Bernard Bloomstone; "The first is a strictly religious one -- one should not be forced to invoke the name of the Lord. Secondly, there is no reason why a non-believer should have to sacrifice his principles. Finally, truth is a universal moral principle which is not reinforced by the taking of an oath."

The oath, he went on, in no way allows the juror to assume credibility, and succeeds only in lending an atmosphere of suspicion to court proceedings. By its implied lack of trust in the individual, the oath "not only threatens the dignity of religion, it also challenges the dignity of human beings," he said.

The stand against the oath suggests a widening dichotomy between religion and civil affairs. The committee is quite willing to accept the separation. "Religion belongs in the synagogue, church and home, and not in public institutions," Rabbi Bloomstone said.

Having arrived at this position, the committee will bring it to the executive of the Canadian Jewish Congress, to which the committee reports. Congress will then formulate a brief to be presented to the government at an appropriate time.

Also discussed at the meeting was the possibility of establishing Jewish chapels at the soon-to-be-opened Mirable Jetport and at the Olympic Village.

The chapels would be intended as Jewish places of worship and contemplation, places where the Jewish community can be identified.

With respect to the Olympic Village, the idea has been presented to Mayor Drapeau. A conclusive statement from the mayor is still being awaited.

It was noted at the Munich Olympic site there had been a Christian chapel, but no similar Jewish facility.

Superstar 'quite inoffensive'

Canadians take exception to U.S. comments on movie

By LEWIS LEVENDEL
CJN Assistant Editor
TORONTO–

Prominent Jewish leaders involved in community relations work here have taken strong exception to the near-unanimous condemnation of the film **Jesus Christ Superstar**, by American Jewish organizations.

"Nisht geferlich (it's not so terrible)," says Ben Kayfetz, executive director, Central Region, Canadian Jewish Congress. "The film is not overtly anti-Jewish in content."

The American Jewish Committee sent out a review by Gerald S. Strober, a Presbyterian authority on intergroup relations, in which he called the recently-released movie "anti-Semitic, demeaning and nothing less than a catastrophe."

Last month the National Jewish Community Relations Advisory Council, an organization of nine major groups including B'nai B'rith, American Jewish Congress and National Council of Jewish Women, called the film "insidious, a singularly damaging setback in the struggle against the religious sources of anti-Semitism."

Kayfetz, who emphasized he was speaking personally, not as a Congress officer, said he has spoken to others who agree with him the U.S. reaction is "vastly exaggerated and distorts the anti-Jewish impact, if any."

Steven Ain, associate director, Joint Community Relations Committee of Congress and B'nai B'rith, found the film "quite inoffensive and a rather entertaining experience, even though I was primed to look for allegedly anti - Semitic interpretation."

He added: "While comments from American Jewish organizations are essentially correct in their description of various scenes, their analysis makes one wonder if we all viewed the same film."

Lou Ronson, vice-president of the JCRC, said "intuitively, I had the feeling most Christians would not relate the "Jews," as represented in this production, to the Jewish people of today."

Continuing, he said:

"In fact, I wondered whether traditional Christians might not consider this film more anti-Christian than anti-Jewish, in that the writers, directors and producers seem to have approached the characterization of Christ with an absence of reverence in portraying a rather weak, overtly human Jesus (in the sense of being imperfect), physically awkward and mentally ambivalent--an image that might be disturbing and unacceptable to many Christians."

He said while some of the scenes are potentially disturbing to the sensibilities of Jews, "what is more im-

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Jesus Christ Superstar, which first appeared as a rock album and became a rock opera in 1971, was filmed in Israel by Canadian producer Norman Jewison. Arnold Forster, general counsel of BB's Anti-Defamation League, accused Jewison of hiding behind the fact that because the movie was filmed in Israel, it could not be anti-Semitic.

Canadian Jewish News film critic Frank Michaels said the film "is a wanton distortion of history, an ignorant and mendacious attack on Jews and Judaism, an abuse of Israel's hospitality and the most regressive religious film of the post-war era."

Judo medalist Terry Farnsworth of Montreal carries the Canadian flag into the Ramat Gan Stadium during the opening ceremonies at the ninth annual Maccabiah Games. The Canadian contingent captured 10 1/2 silver and 10 1/2 bronze medals. (Israel Sun)

CANADA FAILS TO WIN GOLD

TEL AVIV–

Canada failed to capture any gold medals at the recently completed ninth annual Maccabiah Games, but the team did win 10 1/2 silver and 10 1/2 bronze medals.

Israel edged out the U.S. 163-162 in the total number of medals captured at the games. But the Americans had 76 gold medals to 60 for the Israelis.

Alex Fisher, chairman of the Canadian Maccabiah Committee, pointed out the bronze medals in golf and basketball as a couple of his country's highlights during the eight-day competition.

Canada's medal count was about the same as the previous games in 1969, Fisher said. However in 1969 Canada did win a gold medal.

Eighteen nations took part in the "Jewish Olympics." South Africa, Great Britain and France also finished ahead of Canada in total number of medals won.

Germany raises pensions 10% for its war victims

BONN (JTA)–

The West German government is increasing pensions for restitution recipients and war victims, it was learned here. An official announcement of a 9.5 per cent increase in restitution pensions is expected within the next few months. Despite objections from the Bundesrat, the upper house of the federal parliament, the increases will be retroactive to Jan. 1, 1973. They will affect about 175,000 Israelis.

The government also envisages an 11.4 per cent increase in war victims' pensions which was approved by the Bundesrat July 6 and is expected to go into effect Jan. 1, 1974.

The opposition Christian Democratic Union (CDU) and Christian Socialist Union (CSU) along with war victim groups tried to persuade the government to implement the increase from July 1, 1973. But the Jan. 1974 date still stands. The 11.4 per cent rise is in line with the 11.4 per cent increase in social insurance pensions that have been in effect since Jan. 1, 1973. Both are part of the Bonn government's pensions reform program.

The increased pensions for war victims will add DM773 million to the 1974 budget and will bring total annual payments for war victims to DM 10 billion.

WORLD NEWS

A break with precedent -- recruit rises through ranks to top female army post

By YORAM KESSEL
JERUSALEM (JCNS)–

Col. Ruth Muskal's appointment as commanding officer of Chen, the women's corps of the Israel defence forces, marks a break with precedent and symbolizes a new trend within the armed forces as a whole.

She is the first commander of the corps to rise to the top all the way through the ranks which she entered 20 years ago at the age of 18 as a raw recruit. She has also the distinction of being a sixth generation Sabra.

As is the case with most of the small bunch of dedicated women who form the regular nucleas of the women's corps, Col. Muskal never intended to make a career of the army. After completing her national service, she took a degree in education when she was induced to don uniform again for an additional year. The job turned out to be challenging, the people interesting and the scope for using her talents in the education sufficient to have kept her in uniform ever since.

Blonde, bright - eyed and brimful of ideas, she has assumed command at a time when the women's corps will have to take a hard look at its future role. With almost peaceable conditions along Israel's frontiers, there are some who feel that the compulsory recruitment of women -- to release men for combat duty -- is no longer essential. For others, among them Ruth Muskal, the corps still has a job to perform not only in preparing the girls for citizenship, but also equipping them with a sense of their own responsibility.

But not all the girls will welcome every one of Col. Muskal's ideas--about tidiness, for example. "I think we have been a trifle overpermissive about dress and appearance," she says. "Long hair is fine if it is gathered somehow and not just left about, windswept." But she concedes, too, that in making military regulations "the overall social context cannot be ignored."

Somehow, Chen's new chief manages to combine her military duties with the role of wife and mother. She says her hours are "normal" and her husband is amenable to her taking on additional responsibilities. As all working mothers with young children (she has a daughter aged nine and a son only 18 months) who are concerned they are not giving their offspring enough of their time, she spends every moment oustide her working hours together with them. Shabbat is set aside absolutely for family outings.

Hobbies? "Well," she replies, "of course I might have to make certain personal sacrifices -- but surely that goes for any woman who pursues a career that is really challenging."

Col. Ruth Muskal

Eban blasts media for unjust criticism

TEL AVIV (JTA)–

Foreign Minister Abba Eban castigated journalists and news media persons who, he alleged, unjustly criticized the government at the expense of truth and balance.

Criticism of policy is infinitely easier than execution of policy, Eban told the Advertisers Association at a meeting in the Sheraton Hotel last week. Newsmen and commentators who criticize so freely had "a much easier life" than politicians who live under constant strain and self-doubt because of the responsibility of their work and decisions, the foreign minister claimed.

"In the light of this gap, in the weight of the burden between the two professions (newsman and ministers) it would be no affront to the newsmen if their work distinguished itself by a certain measure of modesty and humility," Eban said.

Abba Eban

He said that anti-establishment "fad" in Israel had extended beyond the bounds of health and wisdom and it was beginning to turn the citizens against their state. What was lacking was "an honest confession that our failures are not phenomena in vacuum -- but part of an enormously impressive process of growth and development."

Eban referred to a recent TV documentary on poverty in Jerusalem in which, he said, facts such as the real income of the family were omitted and a worse picture than necessary was presented. The duty of broadcasters, he said, is to tell the plain truth with all its light and shade. "The mantle of the prophets of discontent and doom does not sit well on their shoulders," he said.

Eban also had some acid comments on Israeli "hawks." He said, "there is a tendency to ignore the achievements of the people in its land in the 25th year of statehood. One hears slogans such as 'Nablus, rather than Tel Aviv is the heart of the nation.' There is more fuss made around Yamit and Nebi Samwil than around the problems of development, housing, absorption and population of the arid desert areas."

Yamit on the Gaza coast and Nebi Samwil near Jerusalem are two urban settlement projects across the "green line" which Defence Minister Moshe Dayan is currently trying to push through the Cabinet. They represent in tangible form the difference of outlook between "hawks" and "doves" in Israel.

Eban reiterated his own view that the partition of Palestine had been essential in the past for the formation and development of the Jewish state and would be essential in the future. This was the lesson of recent history, he said, assailing those who "choked" on the letters of the word partition. Similarly he said, there was "a tendency to speak of the period of partition, 1948-67, as devoid of impetus and achievement."

Eban's speech was the latest in a series he has made in recent months on what he has called the quality of life in Israel. In them, he no longer dwells exclusively on foreign affairs but attempts to address himself to internal issues and builds himself up as a national leader in all spheres of public life. His latest speech was released by the Government Press Office in Hebrew and English.

Palestine lib display at memorial shocks visitors

JERUSALEM (JCNS)–

Members of a Knesset delegation expressed shock on returning from an official visit to the Netherlands where they found the Palestinian "resistance" organizations' operations against Israel featured in the Anne Frank House in Amsterdam.

Mrs. Chaika Grossman - Orkin, the leader, said the delegation was surprised one of the rooms of the house was set aside to disseminate information on "national freedom" movements, including Palestinian groups and "wars of liberation."

She criticized the "exploitation of the Anne Frank memorial for purposes other than those for which it was originally established and in complete contradiction to the original purposes." Mrs. Grossman-Orkin, a member of the left wing Mapam Party which is in alignment with the Labor Party in the government, was a resistance leader in the Bialystok Ghetto in Poland during the Second World War.

Anne Frank wrote her diary while living in hiding from the Nazis in the attic of the Amsterdam house between 1942 and 1944. She was discovered and after deportation she died, aged 15 years, in Bergen-Belsen concentration camp in 1945. Her mother and sister also died in the camp.

The Anne Frank Foundation has opened the house as a memorial to the young Jewish diarist and as a meeting place for young people to further international understanding. According to the delegation, the Amsterdam Jewish community is not involved in the maintenance of the house.

Minis spark maxi debates

JERUSALEM (JCNS)–

A mini-skirted secretary working for the Israel Communist Party's Knesset members, has sparked off a debate of maximal dimensions. For several sessions the Knesset engaged in a wide-ranging discussion of the merits of propriety in dress and the freedom of individuals to wear what they like within the parliamentary precincts.

Uri Avneri, of the Haolam Hazeh Party, complained the Knesset authorities were engaging in a campaign of religious coercion in an effort to turn the Knesset "into something like a synagogue or cathedral," with Victorian-type restrictions on dress.

In reply, Rabbi Yaacov Mizrachi, of Agudat Israel, who has led the campaign against too permissive fashions in clothes, cried: "With the help of God, we shall turn the Knesset into a bet knesset" (synagogue).

Berating girl secretaries for parading about the Knesset building "almost entirely naked," he declared: "Beasts go naked," and demanded women staff members wear sleeves down to the elbow at least.

A final decision on the issue will probably be postponed until after a new Knesset has been elected in October. In the interim, though, Knesset female staff have been asked not to wear short skirts.

Sockless feet in sandals are all right, however. Earlier, a parliamentary reporter was denied entry because he was not wearing socks, but was later allowed in after Rabbi Mizrachi had consulted the Shulchan Aruch and found there was no bar on praying in sandalled feet.

Six Jews die in Paris plane crash

RIO DE JANEIRO (JCNS)–

There were at least six Jews among the 122 passengers and crew who died when a Brazilian Boeing 707 caught fire and crash landed at Orly airport in Paris recently after a flight from Rio de Janeiro.

One of the Jewish passengers, Miss Elizeth Knizhnik, a student from the town of Porto Alegre in southern Brazil, was the recipient of a two-year scholarship at the Hebrew University, and she was on her way to Israel. Shmuel Honigsman and his wife, Marion, of Sao Paulo were also travelling to Israel with their daughters, Marly and Suely, to attend the wedding of a relative in Haifa.

Tay Sachs

Free detection test

LOS ANGELES (JCNS)–

San Diego's Jewish community centre is offering free blood tests to detect adult carriers of the gene causing Tay Sachs disease, which is mainly found among Ashkenazi Jews.

Tay Sachs is a hereditary, degenerative disease affecting the central nervous system. Children born with the disease become paralyzed and they die between the ages of three and four years. The disease can be transmitted only if both parents carry the gene. Their offspring face a 25 per cent risk of being affected.

For unknown reasons, Ashkenazi Jews are 100 times more likely to contract the disease than any other ethnic group. Of about 50 children who are estimated will be born with the disease in the U.S. this year, between 80 and 90 per cent will be of Ashkenazi stock.

A simple blood test has recently been developed at the University of California in San Diego which can detect a missing enzyme, indicating the disease in a foetus during the early stages of pregnancy. Parents can decide to discontinue the pregnancy after the diagnosis.

Similar blood tests are planned in 40 other cities with large Ashkenazi communities in different parts of the world.

COJO approves foundation to develop universal education

GENEVA (JTA)–

The World Conference of Jewish Organizations (COJO) has decided to set up a foundation to foster and develop Jewish education throughout the world. The foundation will operate on a basic budget of $600,000 per year supplied by participating agencies and will also ask host countries to contribute additional funds.

The foundation's main tasks, as defined by Jewish Agency chairman Louis A. Pincus, will be to train teachers, produce adequate text books and establish a central pedagogic institute in Jerusalem.

Pincus, who spoke at the concluding session of the two - day conference, gave France, "a country with one of the saddest situations in this field," as an example of what such a foundation could do. He said that "with a little help from COJO, France could find within itself the necessary funds to the tune of $200 to $300,000 per year needed for Jewish education." The Jewish Agency chairman said this money can be found in France without any cuts in the funds raised either for French UJA or for Israel.

Pincus said the condition of Jewish education was "difficult" in many other areas. He specifically mentioned Iran and said even in the U.S. "the situation was far from perfect."

He said the three participating agencies -- the World Zionist Organization, the Joint Distribution Committee and the State of Israel -- supply $200,000 a year.
each for two-three years, enabling the foundation to have after this period an annual income of from $400 to $500,000 a year. The foundation will be administered, said Pincus, by a small body sitting in Jerusalem.

The conference heard an optimistic report of a "surprising resurgence of interest, identity and commitment among North American Jews, including young Jews of college age." Prof. Leonard Fein of Brandeis University cited the growth of departments and chairs of Judaic studies, the "flourishing" of Jewish journalism at university level, the study of Hebrew and Yiddish by unprecedented numbers of Jewish people as evidence that "the university campus in the U.S. can no longer be described as a 'disaster' area for Jewish life."

Prof. Ady Steg, president of the Representative Council of French Jews (CRIF), said the situation of Jewish education in his country "was not as dramatic as some described it." Speaking in Yiddish, Prof. Steg said more and more young Jews examine sociological and world problems in the light of their "Jewishness," which is playing an increasingly important role in everyday life.

Hebrew University President Avraham Harman said "Israel can play a role as a model and resource in the creation of indigenous Jewish leadership and cultural life outside Israel."

Pincus, chairman of the Jewish Agency and World Zionist Organization Executives, was unanimously elected chairman of COJO at the close of the plenary meeting. Dr. Joachim Prinz of the World Jewish Congress, and David Blumberg, international president of B'nai B'rith were elected co-chairmen of COJO. The vice-chairmen are: Sir Samuel Fisher, president of the Board of Deputies of British Jews; Sol Kanee, president of the Canadian Jewish Congress; and Sion Cohen Imach of the DAIA in Argentina.

Louis A. Pincus

Halt misleading pamphlet

SAN FRANCISCO (JCNS)–

The Jewish Defence League here is seeking a permanent injunction against the local Jews for Jesus organization requiring it to halt distribution of a "misleading" pamphlet.

The JDL complaint alleges that the pamphlet of the missionary group uses the JDL's initials to represent "Jesus Delivers Life" as well as its emblem of a clenched fist within the Star of David.

Furthermore, the cover of the pamphlet shows a boy reading **Never Again**, a book by Rabbi Meir Kahane, founder and head of the JDL.

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Lola Hoffman (right) is interviewed by Sheila Freeman as part of the research work done by the Study Committee on Education of the United Jewish Welfare Fund of Toronto.

About 1,000 homes fitted the project's criteria of a family with at least one child between the ages of three and 27. (CJN Photo by Brian Willer)

'They're really reticent to express what they feel'

Parents', children's raw feelings on education converted to palatable analysis for task force

By PATRICIA RUCKER
CJN Education Reporter

TORONTO–

A random sampling of parents and their older children are being given the chance to write their own report cards on Jewish education in Toronto, thanks to a survey being conducted by the Board of Jewish Education and the Study Committee on Education of the United Jewish Welfare Fund.

Like the reports from the majority of schools today, there are no formal grades --just lots of facts and opinions. But unlike regular reports, there are no names, either of schools and teachers or of families.

Instead, answers to a wide-ranging series of questions are being transformed into a stack of anonymous punched computer cards. From this raw data, an overall picture of how Toronto's Jews feel about all aspects of Jewish education will emerge in the form of tables, charts and analysis by the staff of the study committee.

In order to get a true representative sample, volunteers knocked on 22,000 randomly chosen doors all over Toronto asking "Are you Jewish?" From this cross-section of the entire metropolitan area, a group of over 3,000 Jewish households emerged, of which approximately 1,000 fitted the project's criteria of a family with at least one child between the ages of three and 27.

The huge original sample was necessary to ensure that any Jewish family in Metro had an equal chance of being contacted. The official title of the project, "Inreach and Outreach Survey," points up the fact that all kinds of Jewish families are to be included: "inreach" is defined as a family in which at least one child has some form of Jewish education: "outreach," one in which no child has attended any formal Jewish school.

Debby Vigoda, a research associate with the study committee, is in charge of the administration of the survey. She explains that the sample cannot be neatly divided into two separate groups. "There are really very few completely outreach families; it's more of a continuum."

The scope of the questions is as broad as the sample. Data are being collected not only on the reactions of Jewish parents and children to Jewish education of all varieties but also on what the questionnaire describes as "what makes being Jewish meaningful." Some of the questions in this section were designed by Dr. Marshall Sklare of Brandeis University and have been used in other North America communities. As Mrs. Vigoda explains, "This provides us with a comparison with how other communities feel about their Jewishness."

At present there are fewer than 40 volunteers conducting interviews and Mrs. Vigoda, whose office is at the Board of Jewish Education, would be delighted to get more.

Sheila Freeman is one of those presently working on the project. Already active in the National Council of Jewish Women, she admits that it takes time. But she is enthusiastic about the opportunity to meet people from all kinds of Jewish backgrounds.

The most difficult aspect of the interview, in her opinion, is "getting people to open up. Not really knowing what to expect, I think they're really reticent to express what they feel."

Her own feelings are firmly kept in check. "I have to really be careful that I don't give my opinions, because I have strong ones." But she doesn't disguise her delight at "seeing that most people really do care about being Jewish and about educating their children." Although she cannot be part of the sample, she intends to sit down with her husband and children and go through the questionnaire just for their own benefit.

The reactions of most interviewees to the questionnaire are positive, according to Mrs. Freeman. "By and large, people are very co-operative. They all want to know what's going to come of this. They're skeptical--they're not sure if anything can be done, but most feel it's worth a try."

This feeling was echoed by Lola Hoffman and her 12 1/2 - year - old son Lloyd, who were interviewed recently. The results of the survey could be very helpful in improving Jewish education, she believes, "if it gets into the right channels, if there are people who have some control and who are open to suggestion, and if they use it wisely."

By the time the survey is completed, the Study Committee on Jewish Education is going to have 1,000 families very interested in the results of their work.

Canadian exporter honored by Israeli trade promoters

By FRANCOISE GOSSELIN
MONTREAL–

For the first time in 25 years, the state of Israel honored a leading Canadian exporter by awarding him a special certificate of merit.

Stephen Barber of Montreal and a handful of foreign nationals were honored in the newly created categories of Export Pioneers and Outstanding Marketers.

Barber, executive director of the Canada-Israel Chamber of Commerce and Industry, was among those honored at the award-giving ceremony for outstanding exporters and Israel trade promoters, held at the Israeli president's residence in Jerusalem.

Newly elected President Ephraim Katzir presented Barber with a certificate of merit for devoted and continuous service in the promotion of Israel's foreign trade.

Following the ceremony Haim Bar-Lev, minister of commerce and industry, gave an official luncheon at the New Jerusalem Theatre.

Bar - Lev presented Barber with the silver medal in recognition of outstanding service in the field of export and marketing of Israeli goods throughout the 25-years of the state of Israel.

"The chamber and many of her members made important contributions towards the expansion of economic relations between the two countries. During 1973, the $50 million mark is likely to be exceeded in exports and imports and further substantial increases can be expected in the years ahead," said Barber.

He received the award and the silver medal for assisting the export trade in general and for strengthening trade between Canada and Israel through the Canada-Israel Chamber of Commerce and Industry which he helped create in Canada in 1961 and two years later in Tel Aviv.

It is only in the field of exporting that such public recognition is given annually by the government of Israel.

ORT chairman a rabbi

WINDSOR–

Rabbi Jonathon Plaut of Congregation Beth El has been appointed chairman of Windsor Men's ORT, it was announced this week.

ORT, which has been in existence for over 90 years, provides vocational - technical education and re - education to students--ages 12 to 65, in 23 developed and developing countries.

In announcing a drive for new members which was initiated a few days ago in Windsor and surrounding communities, Rabbi Plaut commented: "There is no organization more worthy of our total moral commitment and financial support."

He went on to state, that for may years, having closely followed the activities of ORT training in Europe and the Middle East, he was highly impressed with the fine calibre of ORT graduates, with the scope of the program, and the enthusiasm of the students and staff.

Rabbi Jonathon Plaut is the spiritual leader of Congregation Beth El, a member of the Windsor Rotary Club. He was chairman of the clergy division of the 1972 United Community Services and a member of the board of the Windsor Credit Counselling Services.

He is well-known in the Windsor community for his radio and television appearances on local stations, and he is also a frequent editorial writer and book reviewer for the **Windsor Star** and other Canadian newspapers. Rabbi Plaut is presently writing a book on the **History of the Jews in Windsor**.

Rosh Pina Congregation

CBC to air choir

WINNIPEG–

Rosh Pina Congregation Choir will receive national exposure this weekend on the CBC radio program **Mosaic**. The half-hour program will be broadcast 5 p.m. Sunday on the FM network and 8:03 p.m. on the AM network.

The 25-member choir is under the direction of Miriam Brietman. The concert will feature liturgical, Yiddish, folk and Israeli music.

The choir, started 20 years ago under the late Jacob Koussevitsky, a member of the famous cantorial family, will make a return engagement on **Mosaic** on Aug. 26 and Aug. 27 with another program.

Crime rate comparatively low

Cont'd from Page 1

Does the Jewish community fear negative repercussions in the event of a well-publicized crime committed by a Jew? Both Rabbi Kelman and Harris agreed that incarceration of a Jew caused far greater anxiety in the Jewish community 25 years ago than it would today. This is largely because the Jewish community has greater confidence in its place in Canadian society. It is also partly due to the neutral style of contemporary crime reporting which tends to play down ethnic or religious belonging.

Occasionally, though, in Rabbi Kelman's experience, a Jewish prisoner may be embarrassed or conscience-striken and hence reluctant to identify himself to a Jewish chaplain.

One achievement which will be mentioned with particular pride by anyone connected with the Jewish chaplaincy, is the provision of kosher food to all Jewish prisoners. Previously, only in Ontario was there appropriate provision for prisoners following religious or ethical dietary prescriptions. During the last year this amenity has been extended to all government institutions of correction in Canada. This has been of inestimable value to those "who for one reason or another had broken one law but did not want to break religious laws," said Harris.

Visits by the chaplain are provided by request. "Our job is not to preach but to react if people want to talk to us about their real or alleged crimes," said Rabbi Kelman, adding that in the majority of cases the prisoners' main concerns are related to their domestic affairs and arrangements. Where possible the chaplain arranges passes for important family celebrations or crises or for religious festivals.

Asked whether prisoners have ever tried to exploit their religious requirements as a pretext for gaining concessions, Rabbi Kelman likes to cite the classic case of the prisoner who registered a strong complaint about his gefillte fish -- it had been served hot and without horseradish!

The monotony of institutional life may also account for the non-Jewish prisoners who claim that they are Jewish. Rabbi Kelman recalled one occasion when 22 prisoners turned up for a High Holiday service in a jail known to have only four or five Jewish inmates. "It was," he added dryly, "the strangest service I ever conducted."

Much of the new climate to which the increasing effectiveness of chaplaincy services to Jews is attributed, is due to Alan Grossman the former provincial corrections minister, emphasized Harris. "It was during his time that a whole new philosophy on prison reform took shape. It was aimed at correction rather than punishment and made it easier for the prisoner to retain his ties with his family and his faith. The whole idea that prisoners should be treated like human beings is a Jewish approach. It is largely due to Alan Grossman that this new attitude which took shape in Ontario has now spread to federal institutions throughout the country."

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Editorial page

The Canadian Jewish news

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Indications are healing process making headway at Beth Tzedec

There now appears to be an excellent prospect that the Beth Tzedec controversy will t be aired in a court of law but will settled either through mediation or ; ration. This information comes from a most reliable source, one that is in close touch with both parties to this regrettable dispute.

This is very good news, indeed. The alternative to an out-of-court settlement of Rabbi Stuart Rosenberg's claim against Beth Tzedec officers and others, would be the airing of accusations by one side, and a defence of its actions by the other. Rabbi Rosenberg's dismissal by the synagogue board, its legality or otherwise, the justification or lack of justification for this act, and all the other matters touching on this extraordinary affair, should not be heard by a court of law. To do so would be to deepen and widen the existing gulf in congregational ranks.

As a matter of principle, we are opposed to discussion behind closed doors of issues which concern the public, but in this instance it would be self-defeating to have this sorry state of affairs ventilated in the press. Whatever method is agreed upon, it should be a private affair with only the agreed-upon outcome made public.

What has happened at Beth Tzedec has had tragic consequences. The unity of a great synagogue has been shattered, but its repair is not beyond hope, provided there is a willingness within the congregation to work together so that the wounds may be healed. There are encouraging indications that even before the hoped-for coming together of both parties to the dispute, the healing process has been started.

Eminent counsel have been retained by both parties, lawyers whose high sense of responsibility is helping to steer the matter away from a lawsuit and the sensational publicity it would bring.

This editorial is not an attempt to discuss the merits of the many-faceted issue that has bedevilled Beth Tzedec for many months. As matters now stand, it is before the courts and it will be for the legal process to determine the outcome, or for arbitration or mediation to reach a settlement. We believe the Jewish community at large, not just the congregation of Beth Tzedec, wants this dispute settled with dignity, something that has been conspicuously absent from the Beth Tzedec story to date. An airing before a court of law is not the way to achieve it.

The two new chief rabbis of Tel Aviv—Jaffa were installed in office last week in a colorful ceremony at the Mann Auditorium in Tel Aviv. Left Ashkenazi Chief Rabbi Yediya Frenkel is being dressed for the inauguration while at right Sephardic Chief Rabbi Yedidya Frankel is shown being readied for the ceremony. (Photos from IPPA)

Sephardim are striving to keep unique culture from disappearing

A memorable event for the entire Canadian Jewish community took place recently when an organization called the Sephardic Federation of Canada was officially established at its first national congress in Montreal. Sephardic Jewry from across the nation, and from as far away as Victoria, came to participate in the unveiling of their association.

A new determination to maintain Sephardic cultural and historic heritage has emerged across North America, and less than a year ago the American Sephardic Association was formed. Through the distinctly Canadian Federation, Sephardic Jewry is combating a process inherent—but not compulsory—in any democratic society: assimilation. The Sephardic community is a sub-group within a minority, and therefore under even greater strain. For example, Jews have developed an impressive educational system, but it is highly unlikely that a completely Sephardic-oriented school could be introduced into the Toronto system.

What the association intends to do in education, is to act as a resource centre for materials and publications. This will allow the few Sepharadim living in British Columbia to have access to educational devices to further the understanding and continuity of their vibrant and impressive past. The federation intends to generate awareness among Sephardic youth so that in the years to come a new generation of social workers, teachers, and specialists will emerge to work in fields sorely understaffed by Sephardic professionals.

The federation also has global political aims, and, as stated in resolutions, it intends to press for the release of fellow Jews living in the Soviet Union and Arab lands: The organization is also keenly aware of the social injustices encountered by Oriental Jews in Israel. The federation proposes concrete recommendations to ameliorate this unhappy situation. They will join forces with other North American groups so that these conditions will receive special attention.

The Canadian group plans to direct their efforts for the establishment of a centre in Israel where community and social leaders will be trained, where a liaison will be established between centres in Israel and Canada, and where an exchange of social animaters will take place between the two countries.

Some misguided members of the Jewish community condemn such Sephardic activities because it appears to divide the community. However, it is such attitudes that cause disunity among Canadian Jews since the underlying Sephardic values towards Jewish life are no different from the rest of the community. They are striving to keep their unique cultural heritage from disappearing, a fate which is similar to stripping an individual of his identity. For years Sephardic Jewry in Canada has not been recognized for the vital force it is, and the federation will surely correct this sad state of affairs. As one leader at the recent congress aptly put it: "The world is ready to deal with us."

'Mixed' marriage increase creates problems

By NECHEMIA MEYERS
CJN Tel Aviv Correspondent
TEL AVIV—

Uzi, a rising young Labor Party official, was almost heckled off the stage at a recent Jerusalem public meeting on immigrant absorption.

His adversaries, members of Israel's home-grown Black Panthers, seemed bent on tearing the hall apart when Uzi defended the government's policy of supplying housing and other amenities to Russian immigrants. "You're like all the rest of the lousy Ashkenazim," they shouted, "ready to see us Sephardim rot in the slums while you give fancy apartments to your relations."

Uzi, however, soon put the Panthers in their place. "Say what you like about housing policy," he retorted, "but don't call me an Ashkenazi. Sure, my father came from Poland, but my Moroccan mother is as good a Sephardic as any of you."

Thirty-five years ago, when Uzi's parents married, it was very unusual for a Jewish boy from a European family to marry a Jewish girl of Middle Eastern or North African parentage. This is no longer the case. "Intermarriage" increases yearly; in 1972 fully 20 per cent of all Jewish marriages in this country were "mixed."

Most often it is an Ashkenazi boy who marries a Sephardic girl, but with increasing frequency a Yemenite or Moroccan boy will marry a girl from Romania or Poland. This trend offers further proof that the status of Sephardic Jews has risen in recent years; for, as the sociologists are quick to observe, a high-status boy often may marry a lower status girl, but a high-status girl will seldom "marry down."

"Mixed" marriages among Moslems are also on the rise, with hundreds of Arab boys from pre-1967 marrying Arab girls from the administered area. In part, this is due to the surplus of Arab men in "Old Israel," and to the surplus of women in the areas, where many local boys have left in order to seek their fortune in the oil-rich Persian Gulf sheikhdoms.

But by far the most important factor promoting "intermarriage" has to do with economics -- girls from the West Bank carry a far lower price tag. According to Moslem tradition, a prospective groom must give a mohar (dowry) to the father of his future wife. This money, at least in theory, is to be held in trust by the bride's father lest she need it after being tossed out by her husband--a remarkably simple matter according to Moslem law, which allows a man to shed his wife by repeating three times: "I hereby divorce thee."

Dowries, like everything else in Israel, have been affected by inflation. In the '50s, a girl's family was given $12 or $25; today they usually demand at least $4,000. West Bank and Gaza Strip fathers, on the other hand, are still satisified with a few hundred pounds, and sometimes will forego a mohar altogether, since a groom from "Old Israel" is regarded as an excellent catch.

An Israeli Arab with one wife may also journey to the administered areas to seek another. This is quite in accordance with Moslem law, which allows a man up to four wives, but not with Israeli civil law, which demands monogamy from Jews, Christians and Moslems alike. Thus a bargain-priced second wife from the West Bank or the Gaza Strip is likely to prove very costly in the end.

Letter to the Editor

Dictionary compounds offence

Dear Editor:

Recently, Marcus Shloimovitz of London, England undertook an action against the publishers of the Oxford English Dictionary for what he considered an insulting definition of the term Jew. I suppose many, like myself followed this case with interest and awaited the findings of the court. The case has now been dismissed. While the grounds for dismissal may be legally valid, the ruling has done nothing to either remove or restrain the continued usage of the definition in question.

Words and in fact languages undergo changes. Many people today would have considerable difficulty understanding the language of Shakespeare and the English of the Doomesday Book is entirely incomprehensible to them. A living language would, naturally, undergo some changes...adding new words, coining new phrases etc. In addition, not all English words have precisely the same meaning in all parts of the world where the language is used. Nevertheless, all or in any event most words, have an etymology and therefore, a reasonably exact meaning.

In the market place many words become perverted and colloquialized and are used by some people in some places for certain periods. In time most of these are dropped and often replaced by others. Such usage has really nothing to do with the real meaning of the word. Much of this is happening in our own time where we have seen a whole range of new terms added to the vocabulary of the day by some elements of youth.

Max Goody

If by force of circumstances, the Jew at one point in history was required to earn his livelihood by money lending or to employ astute business acumen to protect himself against rapacious borrowers who exploited the Jew at will... all of which gave rise to the offensive use of such a term, it is hardly justifiable from a literary point of view to perpetuate the use of the term beyond the period when it was fashionable to so employ it.

The defence of the publishing company, of course, is that it did not invent the term and it is its responsibility to define it as used. The fact is that it is rarely if at all used today, except in an offensive manner and the perpetuation of its appearance in dictionaries only serves to compound the offense. The term, when used belonged to another period and has no place in a modern English dictionary.

Max Goody
Willowdale, Ontario

ask the rabbi

Laws pertaining to the question of autopsies

If a doctor should ask a bereaved person for permission to do an autopsy on a parent, is this allowed according to Orthodox Jewish practice?

RESPONSE:

The question of autopsies has been widely discussed in recent years. The basic principles involved are the following: (1) It is forbidden by Jewish law to mutilate a corpse. The comparison has been made with a Sefer Torah which must be reverentially laid to rest in the earth and not destroyed by hand. (2) It is forbidden to have any benefit from a corpse. An autopsy offends against both these principles. (3) On the other hand, it is permitted to profane the Sabbath or eat forbidden food in order to save life. Since the results of the autopsy can contribute towards the saving of life in the future, it ought to be permitted, the prohibitions in (1) and (2) being set aside. (4) Would, however, the possibility of saving life in the future in this indirect way count as life-saving for this purpose?

The famous 18th century Rabbi Ezekiel Landau ruled that it would not and only permitted an autopsy where the medical knowledge derived from it will assist in curing a patient suffering from the same disease who is "already present." (5) Some few authorities have argued that nowadays, with the great increase in communications and the strides medical science has taken, every advance of knowledge is to be treated as if the patient were "already present".

Guest editorial

'We Jews are still our own worst enemy', writer says

By CHARLES ANTHONY

Acrimonious controversy has raged in The Canadian Jewish News with bitterness and hatred among Orthodox, Conservative and Reform Jews. The assassins of Colonel Alon in Washington did not differentiate: nor did Hitler. El Fatah does not take sides, either: all Jews are enemies to be exterminated. We Jews, decimated often through 4,000 years of history, are still our own worst enemy.

Most Jews never learn the old adage, "united we stand, divided we fall." Some of us submerge our differences to work together on Bonds, UJA, JNF etc., so it is possible, but for too few of us. As the United Church has agreed to discuss differences politely, it is time we did the same, without insults. We face common problems: "Key '73" seeks to convert us all, regardless of our differing opinions. Mixed and intermarriage increase alarmingly: and indifference or opting out lose us many by assimilation. Anyone reading CJN reports from the West Coast may doubt if Judaism will survive. Meantime, anti-Semitism is increasing again.

Many Jews forget the Holocaust and the frightful conditions of the 'thirties. Most youth won't listen or hear about Auschwitz yet history proves that those who ignore it are condemned to relive it. History teaches us that few care to learn from it so few Jews know of the treasures of our culture and traditions. Some learn a little in day school or yeshiva but too few appreciate the deep wisdom of Jewish philosophy. The world calls us "the people of the Book," the Bible, but how few of us have read our Bible! Surely there is no reason for us to ignore our heritage. We no longer kill one another but we still hardly work together to solve our serious problems.

J.B. Salsberg in a CJN column "Believe it or not," wrote of the complete ignorance of many of us of the basics of Judaism. It is pathetic that we know so little of what it really means to be a Jew. No wonder so many youth turn against us, drop out, and join way-out "causes." They seek a utopia in their zeal for social justice, not realizing that their idealism is born of Jewish ideals. Our ancient prophets cried out for justice for all, not only for Jews. If our youth understood Judaism, they would rejoice in it. They turn away because we have failed to show them its incomparable beauty. In their ignorance, they are drop-outs from our people.

How do we solve this problem? Not by fighting among ourselves. The first thing would be to argue our differences politely but join together to seek a more effective Jewish education for youngsters and start learning a little ourselves, too. Many youth are critical of us and our preoccupation with materialism, seeking the goods of life more than the good life: we fail to set them a positive example to follow. We do not understand Judaism and we observe less. We patronize a synagogue or temple catering to our minimal ideas, that waters down its standards to our own. Instead of looking up to our house of worship as our ideal, we seek one on our own level. What then is left for us to reach? What can it do to inspire youth? They see no challenge, they learn little and if they do not drop out they seek a house of worship (if any) catering to even lower demands on them. This can lead only to more watering down and finally, alienation.

Surely the only answer is in a better Jewish education for all our children and not just the few. Today, half the children in Metro Toronto get no Jewish education and this in a community known far and wide as positively Jewish. So many other communities have even worse records. No wonder we suffer such attrition. How do we expect children to survive as Jews in the outside world, so unarmed with any Jewish knowledge? Bagels and lox "Judaism" has no hope of survival. Can we therefore blame youth? Rather let us criticize ourselves and start by getting some learning ourselves. Not the mere ornaments, the ritual, but the underlying knowledge of what it is all about.

Let us now end internal strife and concentrate on more positive actions. Let us unite in efforts to stem the tide of assimilation by improving our educational system: for ourselves as well the young.

Let us seek to ensure that every Jewish child receives a Jewish education. Not the formal mechanistic instruction but a real understanding of what it means to be a Jew.

Many Jews appear to lack full understanding of community colleges, says Humber supervisor

By PHIL STONE
TORONTO-

There is a Ph.D. in Toronto driving a cab, an M.A. working as a secretary-receptionist and innumerable B.A.s serving table, taking cash, selling minis.

Only the professional university graduates, i.e., doctors, lawyers, architectural engineers, dentists, seem to be making it in this largely over-educated society.

For many people and they are in my radio broadcasting course as well as in other courses at schools like Humber College, Ryerson, Seneca, Centennial, the answer has been to acquire a skill not offered by a university while at the same time completing their general education.

This fall I will have two, perhaps three former university students in my first year class. They are young people who attended Carleton, York and University of Toronto. One young Jewish boy told me, "I would like to come with you in September but it's going to take me a year to convince my family I don't want to be a doctor, that I want to be a radio producer."

Actually in my 30 months at Humber I have not had a Jewish student to date. The only one I ran into was David Grossman who was in journalism and who had done so well--writing for **The Globe and Mail** and broadcasting and writing for the CBC--that he is now a regular on the latter news team.

One time I gave a speech on the community college to adult Jewish males who, I discovered, thought they were simply trade schools. They were not aware that the mandate is two-thirds core subject and one-third general education. In the total radio course I devised and supervise at Humber, students take human relations, language power, philosophy, psychology, business, and typing among other non-radio subjects.

We have some Ph.D.s on campus, many M.A.s and a flock of B.A.s teaching the young people whether they have enrolled to become nurses or nurserymen, hotel managers or public relations counsellors, fashion counsellors or interior designers, photographers or technologists, computer experts or legal secretaries.

Requirements for enrolment in Humber, Seneca and Centennial Colleges is a grade 12 graduation. Ryerson asks for grade 13. A good English mark is a requirement in most courses; especially business and communications arts. Many courses are of two years' duration; some are three. Cost per year is $250, plus $35 for Student Union dues which allows many on-campus recreational and social privileges.

Student placement after graduation is remarkably high. My course, a three-year one, being new, has yet to go to a graduating year (it will in 1974) and already nine students have full-time jobs in the industry. The public relations graduating class that came out last May is all placed; so are the journalism graduates.

No one is going to tell you that these students will start off with the approximately $15,000 to $25,000 a year that a young lawyer, doctor or dentist might well earn. It will be more in the $6,000 to $10,000 range. But if it is what your son or daughter enjoys doing (and there are always opportunities to grow), then perhaps the community college is something worth considering. Could too, possibly prevent some of the alienation between parent and child over the university syndrome.

This is not a public relations job for the college where I am on faculty. Indeed, I have had to turn down over 50 applicants while accepting 40 for the upcoming new radio broadcasting course term and this is true of many other college programs.

Just, let us define it, a suggestion that there is always more than one way to skin a cat, or to, more kindly, find a pathway that is more comfortable for your child's (and yours) mental well-being.

Peron seeks tighter control

On May 25 Dr. Hector Campora was inaugurated as Argentina's president. Now, with the announcement that President Campora is to resign and make way for 77-year-old Gen. Juan Peron to return to power, there is a new factor to contribute to the turbulence of Argentina's political life.

LONDON (JCNS)-

With Peronism far and away the dominant force in Argentinian politics, there is little doubt that, old and sick though he is, General Juan Peron will win next month's presidential election by a wide margin. The challenges which await him are immense, the most pressing being the political and economic situation.

Politically, there are three major and antagonistic forces: the centre right (backed by Peron), the extremist left and an anti-Peronista extreme left Trotskyist group, Ejercito Revolucionario del Pueblo (ERP), which is dedicated to revolution and, within the last six months, has kidnapped some 70 people for ransom, including 10 Jews, thereby winning tens of millions of dollars for its coffers.

General Peron and his main associates have expressed friendly feelings towards the Jewish community and Israel. There has even been a hint that Peron himself might undertake a visit to the Jewish state. However, there are also within the Peronista movement groups to the far left and far right which are important in themselves and anti-Semitic in their attitudes. They have both been amenable to propaganda fed to them by the Arab League and El Fatah.

General Peron is anxious to bring these extremist wings under his direct control. The open question is whether his health is strong enough to allow him to cope with this among many other problems.

In essence, the immediate situation of the Jewish community is that of all Argentinians and depends upon whether or not stability can be restored to the country. There are no serious menaces to them as Jews per se. However, it cannot be ruled out that more stringent economic measures will have their effect on the upper middle class in which many Jews are to be found, although such measures have no deliberate anti-Semitic intent.

As far as external relations are concerned, although Gen. Peron has proclaimed himself as standing firmly with the non-aligned world, he has stated clearly that he will follow policy of friendship with both sides in the Middle East dispute. He has already given tangible proof of this. When the Iraqi ambassador in Madrid, during a recent approach, suggested that expanded cultural relations between their two countries must also include some explanation of the plight of the Palestinians, Gen. Peron interrupted him to say that he did not wish to import into Argentina problems which were none of her business.

There are signs, however, that the Arab terrorist movements are trying to extend their penetration of Latin America and establish the area as a bulwark in their campaign against Israel and Jews in general. DAIA, the representative organization of Argentine Jewry, has publicly protested against rumors that, in addition to the Arab League office already operating here, an El Fatah headquarters is to be established in Argentina to serve the whole of Latin America.

Aldo Morais

It's good to be in Canada, says ex-Tunisian resident

By HORACE BROWN

In the late '40s, **Life** Magazine published a full-page picture of four hatless men in a jeep, somewhere in Vienna, Austria. The caption identified the men as an American, a Russian, a Frenchman, and an Englishman.

I wrote a letter to **Life** pointing out the Russian was the exact prototype of a "typical" American; the American looked precisely the way Ivan Ivanovitch is always pictured; the Frenchman had the air of an English aristocrat; the Englishman looked like that "typical" Frenchman sitting at a sidewalk cafe.

"So much," **Life** quoted me, reproducing the picture in miniature, "for Hitler's theories of Aryan supremacy and purity of blood."

This was brought forcibly back to my mind the other weekend, as I sat beside a slight, handsome man, somewhat dark of skin, who spoke quite good English with an indefinable accent and was ready with a brilliant smile. If I had been asked, I would have said the gentleman concerned was either a so-called "high yellow" West Indian or a Hindu of perhaps Brahmin caste.

It turned out my new friend was a Tunisian. What's more, he is a Jew. His name is Aldo Morais. Since coming to Canada in 1962 at the age of 37, he was established in a thriving business, known as Select Business Machines on St. Clair Avenue West.

Now, running into a Tunisian Jew is not an everyday occurrence. I wanted to know why he came to Canada.

"It was the policy," he said. "The government can always get a policy, even in a small place like Tunisia. I was happy in Tunis. For centuries, the Jews and the Arabs had lived side by side without any trouble. Then the Arab leaders began to preach hate of the Jews. When my Arab friends began to turn away from me, I knew it was time to go."

And why pick Canada?

"We had heard good things of Canada. I could not find any other country where you say what you wanted, as you can in Canada. Besides, there are lots of opportunities. In Tunis, I had the same kind of business. It was doing well. We had to get out with next to nothing, leave behind all the years that we had been good Tunisians."

"We" included quite a few of the family Morais. The father and mother, Emmanuel and Victoria Morais, older brother, Victor, and sisters Sannia and Esther. All came to Toronto.

The parents live on Bathurst Street with Aldo and his four-year-old son, Robert. Brother Victor lives at 10 Foxhound Court, and, after trying some other activities, is now going into the same business as Aldo. Sister Esther is now Mrs. Levelspeel of Toronto, and sister Sannia is Mrs. Bosner of New York City.

Had Aldo encountered any discrimination in Toronto?

No, his dark skin had made no difference. Perhaps they did not know he was Jewish? It would not make any difference, he thought, not like in Tunisia.

"It is good to be in Canada," he concludes simply. "It is even better to be in Toronto. Sometimes I think of my homeland, and then I say to myself that Tunisia is no longer my homeland, that I and mine are now Canadians."

These are Canadians we can use, these former Tunisian Jews who are blood brothers to the world.

Most world dictionaries contain offensive definitions of word 'Jew'

LONDON (JCNS)-

Even if Marcus Shloimovitz had succeeded in his action against the publishers of the various Oxford English dictionaries, he would merely have made the slightest of dents of the surface of perjorative lexicography.

The eight other publishers who, Shloimovitz said, have agreed to modify the entries in their dictionaries under "Jew" are a tiny band compared with those whose definitions of "Jew" offend many of us.

The Reader's Digest Great Encyclopaedic Dictionary, for instance, gave "cheat, over-reach" as the meaning of the transitive verb "jew." Another work of this type, Hamlyn Publishing's Encyclopedic Word Dictionary, went into greater detail. The third meaning of "Jew" here, "colloquial (used offensively)" was given as "miser; one who drives a hard bargain." Used offensively as a verb, with a small "j," the word meant, the EWD stated, "to bargain sharply with, beat (down) in price... to cheat, swindle or defraud."

Cassell's English Dictionary was almost equally uncomplimentary. "Usurer, an extortionate tradesman, moneylender, etc." leapt out of the page, followed by the colloquial transitive verb, "to get the better of in a bargain, to over-reach."

American-English is often said to be different from English-English, but however much of a truism this may be in most cases, when the word "Jew" is defined, off we go again. The American Heritage Dictionary of the English Language gives "jew down"--"to best in bargaining by haggling or shrewd practices," although it does add that this is "an offensive expression used derogatorily."

The Random House Dictionary of the English Language, another American tome, offers as the fifth meaning of "jew;" "to bargain sharply with; beat down in price (often followed by down)."

Many foreign dictionaries are little better. While Samoan and Bantu have no word for Jew in either language, although "jew's harp" is in the Samoan dictionary, two Swahili words given as figurative meanings for "Jew" in the dictionary of that African language mean, among other things, "miserly, parsimonious, grasping, close-fisted."

For the first time, a photo was released showing a display of rescuing of a pilot (doll) for a Skyhawk fighter. Display took place at a southern base in Israel. (IPPA)

Adopting non-Jewish children

Halachic conversion is a requirement

BY ROCHELLE CARR
TORONTO-

Many people assume that if an adopted non-Jewish child is raised by Jewish parents he automatically becomes Jewish. This is not so unless a formal conversion takes place, warns Dr. Leo Davids, chairman of the adoption committee of the Jewish Family and Child Service.

Davids, who is also an associate professor of sociology at Atkinson College at York University, further cautions these parents and children: "If you are adopted, or you have an adopted child, get a certificate to prove the conversion."

Both Davids and Teri Kay, co-ordinator of adoption at JFCS, can cite cases where a lack of such proof posed problems for such children wishing to marry, particularly, Orthodox Jews. Furthermore, Davids notes that there may be similar difficulties involving marriage in Israel if there is no document proving conversion.

He further explains that until now there has been no regulated practice at JFCS to keep a record of whether or not parents officially converted the child, and to obtain such a document in the case of conversion. Steps are now being taken to ensure that information concerning conversion and the necessary documents are sealed into the confidential file of the child at the agency. But until this is implemented, Davids stresses the need for parents to obtain proof of conversion, for, when such proof might be needed, the rabbi involved may have died or moved making oral verification impossible or at least difficult.

Davids also points out that in no way does anyone at the agency stress conversion in an Orthodox or any other matter.

Not only is formal conversion, at the time of adoption, the choice of the parents, but, as Mrs. Kay further points out, if the natural mother who puts the child up for adoption is not Jewish, "We first make her aware of the fact that there are non-denominational and other religious adoption agencies."

Mrs. Kay further explains that the natural non-Jewish mother must have a good reason why she has brought her child to a Jewish agency. In the past, some of the reasons have been that the father is Jewish, or that the mother lived in a Jewish environment and desires her child to be raised similarly.

Davids, who also founded a Jewish premarital education class with his brother-in-law, Dr. Yehudi Shields, points out, that, particularly for psychological reasons, it is much easier to convert as a child than as an adult. But, as he explains, the process is not irreversible. At the age of 12 and 13, girls and boys, respectively, can renounce their Jewish conversion according to Jewish law.

Davids, who is also an Orthodox rabbi, explains that most Conservative, and all Orthodox conversions require circumcision for males, or a symbolic cut for ritual purposes if the child was already circumcized. For both sexes, "total immersion in the mikvah is required so that coming out of the water can symbolize a rebirth in a new status."

He also notes that the majority of children the agency handles are from non-Jewish mothers, automatically giving the child Gentile status according to Jewish law.

He contends, furthermore, that because of the pill, abortions and the increasing social acceptability of unwed mothers keeping their children, there have been less children available for adoption.

Mrs. Kay states that the downward trend began in 1971, and for the last three years the agency is down 50 per cent in placements of healthy white infants.

Lubavitch has many parts

By J.B. SALSBERG

As I stated in the previous column, writing about Chassidism, and about Lubavitch in particular, is a risky undertaking for one like myself. One cannot be too cautious. That's why I was concerned lest, the caption over the last column--"A soaring comet," --might mean too much or too little, depending on who reads it. Yet I am quite innocent in this matter. My own heading was simply (and safely) "After Kotzk let's visit Lubavitch," but my frequent adversaries, the headshrinkers in the editorial room, were captivated by a comet! The Lubavitcher will be benevolent, but will the others?

Now for a few generalized remarks about the Lubavitcher style more than about its philosophy. Besides there are many sides to Lubavitch.

Lubavitch, despite its emphasis on learning and study is, of course, anchored in the area of Kabbalism, of Jewish mysticism. Its founder, Rabbi Shneur Zalman, was, as I read some of the sources, spiritually intoxicated with the love and yearning for the Almighty. Martin Buber tells: "Once Zalman interrupted his prayers and said: 'I do not want your paradise. I do not want your coming world. I want You, and only You.' " And only recently--a year or two ago--there were distinct vibrations eminating from the Brooklyn centre of the Lubavitch movement that caused many of its followers around the world to experience great, though undefined, mystical expectations...

But Lubavitch is simultaneously a global movement that operates in the realistic world of today and that exercises considerable influence in many sensitive afreas of Jewish affairs here, elsewhere and, not least, in Israel. In its day-to-day activity Lubavitch gains many friends and admirers but also gives rise to serious concern and opposition from others. However, friends, sceptics and opponents alike acknowledge Lubavitch is a force to be reckoned with. In such a sensitive area as the Israeli peace terms, Lubavitch would seem to be on a collision course with the majority of Israel's political forces.

I therefore propose to keep the mystical and political aspects of Lubavitch out of this column for the present and, in the style of Lubavitch, say instead by what I am impressed.

Lubavitch, as I know it, scrupulously avoids sitting in judgment over another Jew's piety or the degree of his observance and belief. That doesn't mean they approve of such a person's deviations and reservations. They eagerly extend their hands to every Jew as they find him -- good, bad or indifferent--without prior examination of his beliefs or pattern of behavior. By comparison the followers of Sotmar behave like cruel and offensive zealots. Here, if space will permit, are some examples.

A few years ago I visited New York. A friend and I decided to go to Williamsburg, the centre of Chassidism in America and observe the Chassidic celebrations of Simchat Torah. We stopped in front of the Sotmar centre. Groups of satin-coated Chassidim migrated in and out of the shul and many of them just idled outside. We engaged a young Sotmar disciple in conversation. It progressed in a formally correct manner until we expressed doubts about the appropriateness of their philosophy and behavior for young American Jews. Without an effort to defend the Sotmar position the young Chassid just turned his back on us and walked away without a shalom.

Later that morning we entered the jampacked Lubavitch shul as the Chassidim were in the midst of singing a spirited, niggun (melody). Hundreds stood on the benches and tables that ringed the walls. We noticed that scores of men around the shul held paper cups in their raised and extended hands, their eyes rivetted on the rabbi, waiting for his recognition, his bow of the head and the movement of his lips saying "L'echayim." Only then did the favored individual reply with a L'echayim and drink the few drops of wine in his cup.

Before I was firmly established on a bench a very gentle and smiling Chassid approached me with a paper cup in his hand and a plea that I drink L'echayim to the rabbi. "The rabbi won't see me, since I am near the door," I suggested, "and besides my friend and I are strangers here." But the Chassid's plea became personal and irresistable. "Do me the kindness," he pleaded, with both his voice and eyes, "and drink L'echayim to the rabbi." I took the cup, raised my hand somewhat haltingly and looked in the direction of the rabbi.

But my hand was no sooner up than the rabbi's eyes met mine, he nodded his head and said L'echayim! I replied and drank the wine. The Lubavitcher Chassid was indescribably happy. His eyes shone with joy and gratefulness as he looked up to me and said: "You see, the rabbi recognized you at once and away ahead of so many other people!"

At that moment I felt that it wasn't the Chassid who performed a mitzvah, but I it was who performed the mitzvah of bringing great joy to Lubavitcher Chassid...

Organizations and People

what's new . . .

by Miriam Herman

LUBAVITCH YOUTH PROGRAM

This summer, a summer youth program is being sponsored by the Lubavitch Youth Organization. Under the direction of Rabbi Abraham Gluckowsky, the program had a daily students' minyan, a drop-in centre for Jewish studies which runs daily from 7 a.m. to 10 p.m. and for anyone who wants to rap on any aspect of Judaism. In addition, lectures are regularly scheduled with special classes for women in Bible, Jewish law and philosophy. On Shabbat, a special youth service is held at 10 a.m. with kiddush following the davening. For further information on times of activities, call the Lubavitch Youth office, Edinburgh Dr.

LZA HAPPENINGS

Come September, the Labor Zionist Alliance Farband Hazomir Choir will be under the direction of well-known singer and voice teacher Charles Jordan. And if you like to sing--the choir is open for membership to anyone in the community. Just call the LZA office for information.

The Professional Club, newly formed under the aegis of the LZA, meets on Sunday, July 29, at 8:30 p.m. at the centre on Viewmount Ave. The topic, **Rights and Obligations of Tenants and Landlords**, will be discussed by a member of the Toronto Management and Review Board.

The University Students and Graduates Club of the LZA, in conjunction with the Singles Organization for Recreation and Culture, is holding a wine and cheese party Sunday, July 29, at 8 p.m. at the Borochov Centre, Wilson Hts. Blvd.

JEWISH VETERANS

The General Wingate Branch of the Royal Canadian Legion has a membership of 225 Jewish veterans of the First and Second World Wars, and even one 94-year-old veteran of the Boer War. There are also some veterans who served in the 1948 Israel War of Independence. The group meets each month in their Eglinton Ave. office and is involved in service work both to the elderly and the young. Some of the things they do are to sponsor a North York baseball team for teenagers, provide transportation for crippled children and the aged, and of course take part in the Remembrance Day poppy tag sale. In their recent elections, Philip Ely was re-elected to a second term as president. Joel Sacks and Al Siegel are vice-presidents.

PIONEER WOMEN

Pioneer Women of Canada has established a new Arab women's club in the village of Ein Rafah near Jerusalem--the 33rd such group sponsored by Pioneer Women through the Arab Women's department of its Israeli affiliate, the Working Women's Council. There is a program of instruction in vocational skills and various handicrafts. Pioneer Women also has an extensive camp program that provides 10 days of vacation for almost 5,000 Druze, Arab and Jewish mothers and children.

NCJW SCHOLARSHIP

A scholarship in the amount of $600 is being offered by the National Council of Jewish Women of Canada to a Jewish woman who wishes to further her education in Judaic studies in order to teach in Canada in a Jewish school. The Irene Samuel Scholarship is available to a woman who has completed high school and preference will be given to the student who has university training in Judaic studies or its equivalent. Candidates will be expected to teach in a Jewish school in Canada for a minimum of two years. The scholarship is for one year and is subject to renewal. For detailed information contact the NCJW of Canada office, Wilson Ave.

CANADIAN DOLLAR IN ISRAEL

The Israel Government Tourist Office reminds us that while Canadian tourists to Europe are finding costs of accommodation, food and entertainment constantly soaring due to the decrease in the value of their dollar, the Canadian dollar exchange rate in Israel remains unchanged. There are nearly no currency restrictions and the Canadian dollar is acceptable as legal tender. Many shops give a special discount to tourists who make purchases in Canadian dollars and great savings are possible on duty-free merchandise delivered to the airport.

NOBEL PEACE PRIZE

Members of the opposition parties (Christian Democratic Union and Christian Socialist parties) in the Bundestag in Bonn, Germany, have appealed to the Nobel Committee to award the 1973 Peace Prize collectively to persons who saved Jews during the Nazi era. The group wrote the Oslo-based committee that those who risked their own lives to rescue Jews "placed the principles of humanity higher than tyranny and terror and made a genuine contribution to peace and reconciliation." In support of the proposal they noted that the Israel Yad Vashem committee awards its Medal of the Just to those who can prove they helped Jews in the Hitler years.

TV SERIES ON MOSES

A new TV series, **The Lawmaker**, based on the life of Moses should be ready for viewing on CBS this fall. The series is to be filmed at Israel Film Studios in Herzliah with Burt Lancaster in the leading role. His son will play Moses as a young man and English actor Anthony Quayle will be seen as Aaron. The script will be written by Vittorio Bonicello, known for his work on **The Garden of Finzi-Contini**.

Long standing involvement

Education is a priority of Welfare Fund

This is the second of three articles by Phil Granovsky, president of the United Jewish Welfare Fund, on some of the lesser known but highly important aspects of UJWF activities. The last article will appear in the Aug. 3 issue.

By PHIL GRANOVSKY
Second of three parts

TORONTO-

Torah study has perpetuated our Jewish life through the centuries and our community has accepted this by the support given to Jewish education.

True -- there are many in the community who have questioned the validity of substantial expenditures for Jewish education and who have been critical of the growth of the day school system. This criticism is minimized today with the recognition such education is essential to fend off the growing incursions of assimilation and acculturation of the Jew in modern society.

The United Jewish Welfare Fund involvement in Jewish education dates back to the days of the Depression... when the Brunswick Talmud Torah and the D'Arcy Street Talmud Torah, headed by men such as the late Itcha Meyer Korolnek and the late Moishe Oelbaum and Joseph Levine, were faced with large unpaid mortgages.

The Federation of Jewish Philanthropies, the forerunner of the United Jewish Welfare Fund, concerned that organized Jewish education may become a permanent casualty of the Depression, arranged to have the schools reopened through proper financing and thus established the tradition for the support of the Jewish educational system in Toronto.

Phil Granovsky

This measure was in keeping with the traditional responsibility of a Jewish community to provide for Jewish education when parents are unable to do so.

By 1947, the UJWF was dealing with a substantial number of different school systems. In conjunction with the Canadian Jewish Congress, the UJWF established the Bureau of Jewish Education -- now the Board of Jewish Education -- to co-ordinate the school system and to set educational standards -- the instrument through which subsidized schools received funding.

The UJWF, through the Board of Jewish Education, is now conducting an extensive survey of Jewish education to enable wise planning for the educational needs of the community and to ensure the substantial amount of money allocated to Jewish education is being properly spent. Sydney Midanik and Donald Carr, co-chairmen of this study committee, anticipate a final report will be ready in early 1974.

In 1972-73 the UJWF spent $1,075,545 on Jewish education for subsidy of schools, co-ordination and planning. Subsidy is provided to the Associated Hebrew Schools, the Eitz Chaim Talmud Torah, Borochov, Bialik Day School, the Community Hebrew Academy. To encourage the expansion of Jewish studies on campus, a special grant is being made over a three-year period to the University of Toronto Judaic studies program. The Board of Jewish Education, central body of the educational systme, also obtains its financing from the Welfare Fund.

The Council for Jewish Federations and Welfare Funds, the co-ordinating body for all federations in North Ameria, has emphasized Jewish education is of the highest priority for Jewish communities. Communities throughout North America, who are just beginning to grapple with the problem of education, are turning to Toronto for guidance, for Toronto's Jewish educational system is one of the best in North America.

In its drive to strengthen Jewish identity, the CJFWF has established the Institute for Jewish Life, a massive project to develop programs that will enhance the quality of Jewish life in North America, with the UJWF a participant in this program.

Linked closely with the Welfare Fund's emphasis on preserving the Jewish way of life is its substantial financial support for the Canadian Jewish Congress. Surprisingly, the fact that UJWF funds Congress is not quite fully realized by the community.

Congress was formed in 1919 but disbanded in 1922. However, the sharp rise of anti - Semitism in 1933 brought the CJC back into existence to represent Jewry at a government level. National headquarters are in Montreal and the Central Region, which encompasses the province of Ontario, has its head office in Toronto on the same premises as UJWF.

The program Congress adopted in 1933 is still in effect: to safeguard the civil, political, economic and religious rights of Jews and to combat anti-Semitism; to study the problems relating to the economic and social life of the Jews and to seek a solution; to co-operate with world Jewry.

Congress is involved in the development of Jewish cultural programs and supports Canadian Jewish literature, music and the arts.

Dr. Alfred Gottschalk (left), president of Hebrew Union College, welcomes newlyweds Deborah and Mark Hurvitz as the first husband-wife team planning to study for the rabbinate. They have enrolled in the college's California school in Los Angeles.

Couple pursue rabbinate together

LOS ANGELES-

Mark Hurvitz, 26, of Los Angeles plans to become a rabbi. So does his June bride, the former Deborah Prinz, 22, of Beverly Hills.

They are the first couple in known Judaic history to pursue the rabbinate simultaneously. They enrolled in the California School of the Hebrew Union College, Reform Judaism's institution of higher learning.

Following their honeymoon, the couple left for Israel to begin their training at the college's Jerusalem School, which has a mandatory "First Year in Israel" program for rabbinic students from the college's schools in Los Angeles, Cincinnati and New York City.

Dr. Alfred Gottschalk, president of the college, noted he had the privilege last year of ordaining Sally J. Priesand at the Cincinnati school as the first woman rabbi in this country and, probably, only the second in Judaism's annals.

Dr. Gottschalk said the college has seven other women training for the rabbinate and declared their acceptance "attests to the conviction long held in Reform Judaism of the equality of women in religious life."

"The ordination of women," he said, "breaks the traditional stereotype and gives the rabbinic role a new dimension."

How did Deborah and Mark reach their decision to jointly study for the rabbinate?

Both began their religious training in Conservative temples but Mark credits his realy early involvement to his "Yiddish secularist" parents and their example and guidance in building a love for Judaism.

Both also retained their keen interest as teenagers in Jewish values and the Jewish community.

Each, individually, spent a year of study in Israel. Mark, who graduated from Dorsey High School, went to the Jewish state under auspices of Young Judea, and Debbie spent a year at Tel Aviv University after graduating from Beverly Hills High.

Upon Mark's return, he became active with many Jewish youth groups, on and off campus, while he pursued a music major at California State University, where he graduated in 1972.

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. . . about people

Rabbi Herbert Dobrinsky

Rabbi Herbert Dobrinsky, a native of Montreal and former rabbi of Beth Israel Synagogue in Halifax (where he was also director of Hillel at Dalhousie University) has been named executive assistant to the president of Yeshiva University. Associated with the Community Services division of the Rabbi Isaac Elchanan Theological Seminary for more than 10 years, the 40-year-old educator has gained wide attention for his work on behalf of Sephardic Jewry (he has held the post of director of Sephardic community activities since 1964) and was a key figure in the university's recent announcement of the nation's first chair in Sephardic studies.

* * *

Executive director of the Zionist Organization of Canada's Eastern Region Milton Winston, who also hosts the ZOC sponsored TV program **Jewish Dimensions**, received a merit award for a special series, **Profiles of Israel**, commemorated Israel's 25th anniversary. The award, presented by Barry Moore, assistant director of National Cablevision TV in Montreal, was the second to be given to a ZOC show in the past two months--the first was presented to **Shalom** by the national convention of Cable Television Association for the best ethnic entertainment program.

* * *

Earlier this month **Rabbi and Mrs. Richard Marcovitz** of Beth Tzedec welcomed their third son--and fourth child to be born in that many years. The briss took place in the synagogue's museum and for the occasion baby Yohanan Jonathan Shalom was placed in the museum's 200-year-old chair of Elijah.

* * *

Six Day War hero **Major General Israel Tal** has been named to the number two post in the Israel army, that of deputy chief of staff to **Major General David Elazer**. The 51-year-old soldier, who is also chief of general staff branch, has been closely associated with Commander-in-Chief Elazer throughout his senior officer career, serving as his deputy when he headed the armoured corps.

* * *

Rev. Roland de Corneille, national director of B'nai B'rith's League of Human Rights, has been appointed to an important position in Canadian Masonry. He has just been officially named Grand Chaplain of the Grand Lodge of Canada in Ontario of the Masonic Order.

* * *

Cantor Sheldon Merel and his wife **Marci** --he's cantor of Holy Blossom Temple--are in Israel for two weeks for a conference of Reform cantors taking place in Jerusalem. While there, Mrs. Merel will be visiting her parents who are now living in Rehovot.

* * *

Former Montrealer **Rabbi Seymour Zambrowsky**, head of the World Organization of Religious Zionism and vice-chairman of Bar Ilan University's board of trustees, received an honorary doctorate from the university which is located in Ramat Gan.

Library doings

TORONTO-

Summer months used to be slow ones at the library. But, no more. Crafts, stories, films, puppet shows and courses for teens and children are continuing throughout the summer at all 14 branches of the North York Public Library.

Following is a film schedule.

Friday, July 27, Centennial Library, 578 Finch Avenue West at 10:30 a.m., children's films: **The Dentist, Work, The Great Toy Robbery**.

Don Mills Library, 888 Lawrence Avenue East at 10:30 a.m., children's films: **Orange and Blue, Tennessee Birdwalk, Coral Jungle --The undersea world of Jacues Cousteau series**. Family films: **One Good Turn, Lake Titicaca, The Making of Butch Cassidy and the Sundance Kid**.

Willowdale Library, 5126 Yonge Street at 2 p.m., senior citizen's films: **Ancient Africans, Look at Britain, Angus**.

Saturday, July 28, Bayview Library, 2901 Bayview Avenue at 10:15 a.m., children's films: **Skater Dater, A Visit From Space, Story About Ping**.

Brookbanks Library, 210 Brookbanks Drive at 3:30 p.m., children's films: **Peter and the Wolf, Secrets of the Under-water World, Turned On**.

Victoria Village Library, 184 Sloane Avenue at 2 p.m., children's films: **Peter and the Wolf, Secrets of the Under-water World, Turned On**.

York Woods Library, 1785 Finch Avenue West at 11 a.m. and 2 p.m., children's films: **Animal Movie, Dick Whittington and his Cat, Matrioska, People Soup**.

Wednesday, August 1, Centennial Library, 578 Finch Avenue West at 2 p.m., children's films: **Five Chinese Brothers, Below Zero, Hampster of Hamsterdam, Horses, Lillipop Opera**.

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Organizations and People

21-year-old student

He's chauffeur, rat attendant

By DOROTHY LIPOVENKO
CJN Staff Reporter

TORONTO–

Spiffy. Real spiffy.

Silver bird ('73 Cadillac) pulls to a smooth halt in front of THE golf club. With an unassuming 'yes madam,' he tips the leather cap and exits for the nearest shopping plaza, for coffee and a few hours of reading.

The name of the game? For 21-year-old Gabriel Vadasz, it's working as a chauffeur this summer for a Forest Hill couple. In the afternoons, he paints their garden furniture, waters plants and cleans out the swimming pool. But come the evenings. He makes a quick switch from dungarees to navy uniform and wisks away the elderly couple to cocktail and dinner parties.

Gabe won't hesitate to admit his friends give him a ribbing every now and again when they see him in his chauffeur's outfit. But it's all a matter of protocol and Gabe doesn't mind. As he puts it: "The lifestyle is different from what I have seen before. It's not for me. It's too formal."

And a bit hectic. Gabe hails from Santiago, Chile, where the pace is slower and there's more time for just plain 'living.' None of that urban chicken without a head bit. Just a place with room for eccentricities, like students never work in the summer. "Parents pay for everything," says Gabe, and this contributes to a closer tie with the parents. Children never move out of the house before marriage and they attend university in their hometown. Hardly conducive to a North American lifestyle.

But no problem for Gabe. The green-eyed, sturdy youth speaks fluent English and relishes the fact he fits in because he is an active type. "I knew I had to adapt if I wanted to be happy," he said. "I find Canadian youth more independent and more modern in every way."

The Vadasz family moved to Canada two years ago, a bit wary about the unstable political situation in Chile after the 1970 elections. "Before the '70 election, Chile had one of the most democratic governments in South America, but after, it became a government for the poor people; not good for the middle class citizen," said Gabe. "There was no anti-Semitism, but Jews were afraid that if the situation got bad, those Jews occupying government positions would be blamed."

His family has had a bit of an uphill climb to make when it came to adopting the North American way. Whatever that is, you say. And Gabe gives a wry smile.

Easygoing Gabe. When he switches from tree-shaded lawns to a laboratory scenario, he gets a little cheeky with his rats. In the mornings, promptly at nine a.m., Gabe dons a white coat, treads carelessly on soundless linoleum of the Addiction Research Foundation, working on a drinking experiment. With precision accuracy, he weighs, measures and calculates the alcoholic intake of dozens of squealing rats involved in the experiment, Why Rats Drink. Gabe works seven days a week in the lab. For the science student, crisp, antiseptic halls are a refreshing respite from soaping down the Cadillac.

"It's great experience. I get to watch and learn about the many other experiments going on in other parts of the building. People explain things to me, and learning, well, that's the best part of the job," said Gabe.

Eventually, the results of the experiment will be related to human beings. Rats!

In my view

By CHARLES LAZARUS

LAC RENAUD, QUEBEC–

This is holiday time for Riphke and me, and in our little, newly-discovered, reasonably-rented "honeymoon" cottage high on a hill above the sparkling Lac Renaud in the Laurentians, we have been turning off the world, Watergate and well-wishers dropping in for tea.

What makes this retreat so important, I might add, is that Riff, as a member of Canadian Jewish Congress' Eastern Region's executive staff, and I, as a reporter and commentator on community affairs particularly Jewish, are constantly and continuously involved in thinking and talking and debating and arguing with each other and those on committees--is it, or isn't it good for the Jews?

Now, for a few weeks, we have taken time out to forget if not to forgive those who challenge our wisdom; to work on some personal projects whose implementation is long overdue; and in the serenity of Lac Renaud, to reflect a little on who we are and where we are going.

Easier done than said, as it turned out, despite the fact that arranging a supply of kosher food would appear as something of an insurmountable challenge, in these rugged Laurentians.

I recall watching a **Bonanza** program on television, a few years back, in which the most prominent character (next to Lorne Greene, of course) was an Orthodox Jew, an itinerant peddler, who stopped his horse-drawn rig to observe the Shabbat right smack in the wilderness amid the western peaks.

His point as interpreted by the script writer, was that Judaism is where one makes it--and does not necessarily require the full ostentation of ritual to make it work!

So we figured if the **Bonanza** peddler could do it--why not we?

Our first stop was at a Steinberg's supermarket, which shows you how far the drive of spirituality and inspiration of the **Bonanza** episode can take you.

I hadn't been to a supermarket in, perhaps 10 years, and when I saw the faceless multitude lined up at the check-out counters, I knew why; but my obligations as a Jew required that I suffer a little in the name of our golden heritage.

My suffering, however, turned to confusion when I realized the changes that time and the profit motive had wrought at Steinberg's which, while staying open on the holiest of Jewish holy days ("It's a public corporation," is the official reason given) nevertheless now had a complete section devoted to kosher edibles of all kinds.

Obviously and more than ever, it became clear to me that the Age of the Prodigals had caught up with Steinberg's, even as Jewishness had become very much "in" since the Six Day War; the contemporary literature with Jewish themes; **Fiddler On the Roof**, and Madison Avenue's great breakthrough with the now classic "You Don't Have To Be Jewish to Love Levy's Rye Bread!"

We filled our hampers with kosher packages, steered our carts from right to left as was appropriate, and soon were on our way to Lac Renaud.

Down the little country road from our cottage, which we figured was the only link to Judaism for miles around in the French Canadian ambiance, is a youth hostel which this past week housed a group of bicyclists from various parts of the world, on a tour of Eastern Canada.

As we were sitting on a rock one morning, waiting for the postman to come by with letters we weren't expecting, completely withdrawn from conscious awareness even of Jewish identity in this isolated sylvan setting, the sound of whistling came through the trees.

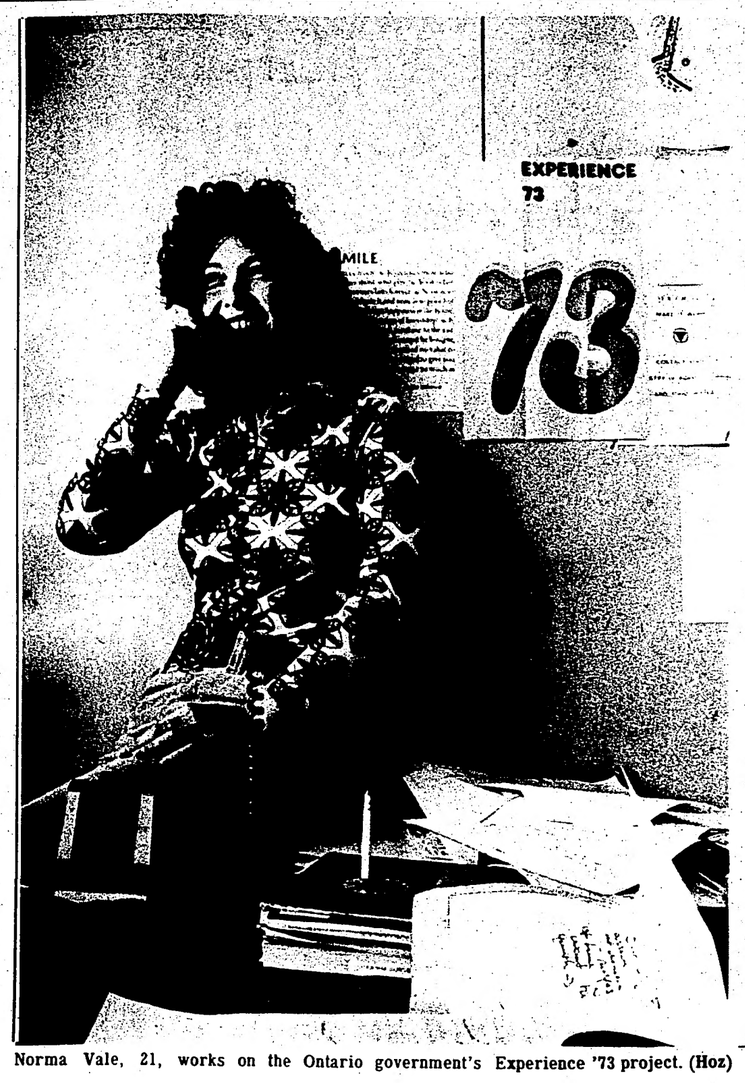
Then, a tall man ruggedly handsome with full mustache, hove into view with his cycle.

"Bon jour," we said, and "Bon jour," he replied, resuming his whistle, which we then recognized: **Eliyahu Hanavi**, the song about Elijah the Prophet which Jews have been singing for many generations through their trials and triumphs.

Our friend, it turned out, was from France and, of course, Jewish.

"Shalom," we said, and "Shalom," he replied as he pedalled quickly to join his party.

Mr. Lazarus is on the editorial staff of The Montreal Star.



Norma Vale, 21, works on the Ontario government's Experience '73 project. (Hoz)

City gal trades cool office for warmth of small towns

TORONTO–

It's got all the trappings of a Bloor Street office: air conditioning that works without a hitch; outside, droning bulldozers; coffee cups --cream and sugar, no mold --cleaned by super-efficient secretaries. And when the construction guys hoot chauvinist obscenities, Norma Vale knows she's really a part of it all.

At least for the summer. The 21-year-old Ryerson journalism student is working as an information officer for **Experience '73**, a summer job program co-ordinated and run by the Youth Secretariat, an agency serving as the provincial government's contact centre for youth.

Norma travels to outlying Ontario communities, where students exchange stuffy classrooms for the fresh outdoors working on government sponsored projects. Norma serves as their media contact, promoting the effort and initiative of the kids to the press, radio and television stations. She trades a dress for clogs and jeans, swaps SNAP and CRISP doubletalk with the kids (names for two of the projects) and perks up stale drive-in sandwiches with a 'grin and bear it' smile.

"I love the travelling," Norma said. "I get to meet a lot of friendly people. We've gotten a lot of good press coverage, and the kids are enthusiastic about their work."

Norma isn't restricted by a nine-to-five routine. Her hours are flexible and this regimented - free workstyle caters to her taste. It she has to, she spends time in the cluttered quarters of an office, unravelling government red tape, preparing press kits and answering correspondence. But her bag is out on the road. Getting a glimpse of what Ontario is all about. Her image of the small town? No, not what the big city kid, who has never seen a cow is supposed to think.

"I would like to get into a television or newspaper job in a small town when I graduate. Seeing now what the towns are like is good experience and I like their atmosphere," Norma said.

With squeeky clean looks and a take-it-or-leave-it attitude, Norma will fit in perfectly.

Variety is lacking in foster homes for children says JF&CS case worker

TORONTO–

"What do you mean there are Jewish parents who don't look after their kids!"

In spite of shock, disbelief and denial, expressed by those unfamiliar with the work of the Jewish Family and Child Service, there are parents in the Toronto Jewish community who cannot or will not look after their own children.

The JF&CS has an average of 25 children placed in foster homes at any one time. There are about 65 children in various other kinds of care -- group homes, treatment centres etc.

There are for example two young sisters, with one dead parent and the other committed to a hospital; a teenager, extremely difficult to cope with, abandoned forever by his parents on the doorstep of the JF&CS, and many other children referred from the Family Court through the co-operation of the Children's Aid Society.

"Unfortunately there is a stigma attached to parents whose children need foster care." says Shifra Nussbaum, foster home finder with JF&CS. "The reality is that certain parents cannot cope with their children, often through no fault of their own. A child may require only a temporary haven, while certain conflicts or family chaos is resolved."

Foster parents are carefully screened by the JF&CS. "I warn them," Shifra says, "of the enormous difficulty of this tough and demanding job. It requires an excess of energy and an excess of caring.

"We are now trying to find young foster parents, not too far out of their teens themselves, who have the flexibility, interest, and understanding that enables them to live with the life styles of today's teenager," she added.

The agency works very closely with their foster parents. "In fact," claims Jerone D. Diamond, executive director of the JF&CS. "We see them as an extension of our professional team." Foster parents receive an allowance to cover all the child's expenses, and a social worker is assigned to work with every foster home.

The JF&CS has more foster homes than foster children. "The problem is," says Shifra Nussbaum, "that we do not have the variety of homes we need." Ruth, at 18, has lived in eight foster homes. When she was four, after the death of her father and the confinement of her mother to a hospital, she and her eight-year-old sister were placed in their first foster home. "We tried to keep the girl's together," claimed Shifra, "but quite often the home that was good for one child was not suitable for the other. It is extremely difficult to find homes for two children. It is difficult enough to cope with one child who often feels angry, deserted, unloved, quilty and who has witnessed the breakdown of his family."

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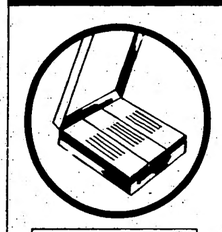

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Israel Finance Minister Pinhas Sapir (left) climbs onto a bulldozer to join Ira Guilden, president of Boys Town in Jerusalem, to break ground for the school's $10 million development program. Capacity will be extended to 2,000 boys from the present 1,100.

Jews blackmailing Nixon: Arab group

NEW YORK (JTA)—
The Palestine Arab delegation is alleging that the "Zionist-Jew leaders in the United States" are using the Watergate scandal to blackmail President Nixon into supporting Israel. A six-page statement elaborating the charge and warning Americans that Jews are trying to "railroad" the U.S. "into a third world war in the Middle East" has been in circulation within and outside of the United Nations.

The Jewish Telegraphic Agency obtained a copy of the statement which is signed by Issa Nakleh, chairman of the Palestine Arab delegation, "Permanent Representative of the Arab Higher Committee for Palestine," headquartered in Beirut, Lebanon. The group is registered with the U.S. Department of Justice as a foreign agent.

Its statement claims "the objective of 'Israel' and the Zionist-Jew leadership is to dictate to the president the Middle East policy of the United States." It alleges that to further that objective a "vicious and libelous campaign by the Zionist-Jew controlled press, television and radio networks carried on against the president of the United States and his administration over the so-called Watergate 'scandal' is an attempt to break the will of the president and to force him to submit to the dictate of 'Israel' and the Zionist-Jew leaders."

Poverty debate rages in Israel

JERUSALEM (JCNS)—
Though conceding the existence of poverty in Israel, the Finance Minister, Pinhas Sapir, told the cabinet recently that it was not characterized by hunger.

Ministers criticized a provocative TV news commentary which depicted two families in a Jerusalem slum whose children were living on a diet of tea and dry bread. Doctors confirmed that the children were suffering from malnutrition as shown on television.

The program and the treatment of poverty by other media has been consistently criticized by officials. Poverty has become a major topic of concern since the publication three weeks ago of a comprehensive survey by the prime minister's special committee on the situation of children in distress.

Sapir stated that considerable resources were being employed in an effort to cope with the problems of underprivileged children. More than half of every Israeli pound collected from taxation was being spent on social services including education, health, and welfare. In the past five years some 2,500 million pounds had been spent on social needs, equalling the sum spent on security.

In the current fiscal year the allocation for these social objects exceeded the outlay on security. There had been "a veritable revolution" over recent years in the allocations for welfare recipients and allowances for large families, said the finance minister. He emphasized that the recommendations of the report were already being put into practice.

Dr. Israel Katz, of the National Insurance Institute, and co-ordinator of the committee, told the cabinet the fight against poverty was not only a question of financial resources but of securing qualified manpower to operate the welfare services.

The welfare minister, Michael Hazani, of the National Religious Party, whose ministry's performance is under severe criticism in the report, said in a radio interview he believed the solution to such problems lay in a greater control of powers in his ministry. The report, however, came to the opposite conclusion and advised more centralization of various services under a more authoritative and efficient co-ordinating framework than the welfare ministry.

The debate is being resumed in the next cabinet meeting. Meanwhile the Broadcasting Authority's board of directors has criticized the documentary as "inexperienced, poorly edited and unbalanced."

The board however rejected accusations that the program had deliberately staged managed the performance of children to intensify their plight. The welfare ministry's special investigation into the circumstances of the families found their problems arose from "an inability to manage rather than their actual financial situation."

Newspaper closes up

BUENOS AIRES (JCNS)—
One of Argentina's most rabidly anti-Zionist and anti-Jewish newspapers, the Diario Siro - Libanes (the Syrian-Lebanese Daily), has stopped publication.

In a message in its last issue, this Arabic and Spanish - language newspaper bitterly complained that it was forced to close because it did not receive enough support from the Argentine Arab community. The community is estimated at about one million.

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Mel Reingold—helping your Shoppers Drug Mart store to help you.

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Mel's interest in the profession extends beyond his Shoppers Drug Mart store to his personal life. He is Immediate Past-Chancellor of the Rokeah Chapter of the Rho Pi Phi International Pharmaceutical Fraternity. His wife, Rochelle, belongs to the Women's Auxiliary of the same organization and also plays an active role in the National Council of Jewish Women.

Mel's fellow businessmen know that he is interested not only in his Shoppers Drug Mart store, but in the welfare of the entire shopping centre. That's why they elected Mel the President and Vice-President of the Towne & Countrye Square Merchants Association over the past few years.

Mel also takes time to pursue his personal interests as well, which include golf and photography, but he knows that his first responsibility is to the community—to you, so to help his Shoppers Drug Mart store run even more efficiently, Mel is studying for his Masters degree in Business Administration at York University.

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City break- antiquing, theatre in Lennoxville

By MARK MEDICOFF
CJN Quebec Bureau Chief

MONTREAL-

A weekend jaunt to Lennoxville, some 100 miles east of Montreal, cannot only be an exciting weekend for Torontonians in terms of festival theatre, but also an amusing sojourn in antique hunting.

Last week, Festival Lennoxville opened its seven-week season with George Ryga's **Sunrise on Sara**, a moving examination into the tortured mind of a woman beset by the relationships of highly chauvinistic men.

The festival can be the focal point of anyone's weekend picnic, but since the Eastern Townships is dotted by hundreds of small towns and villages, the area is an antique hunters celestial ideal. Each mini-city has an antique store, and most farms have hand painted signs scribbled "antiques here." Because the farmers are selling items that have collected cobwebs in their barns for years, they can be had at bargains.

This summer marks the second season for the Festival Lennoxville people, and if the large number of visitors in their first year was any indication of success, then this season of plays promises to be even more exciting.

Theatre critics in Montreal have advised their reading audience not to miss **Sunrise on Sara**, and in particular Dana Ivey for her controversial performance as Sara, a sensitive teacher who seeks to define her role as a woman in a male dominated society.

Festival Director Bill Davis is also presenting David Freeman's **Battering Ram**. Seasoned theatre goers will remember him for his award-winning portrayal of the handicapped in **Creeps**. **A Jig For The Gypsy** is also being staged by the festival, a play which was first produced at Toronto's Crest Theatre in 1954.

Lennoxville is located four miles outside Sherbrooke, a major centre in the Eastern Townships, complete with its and nightlife.

Lennoxville is about 10 hours by car from Toronto, but ample time must be allowed in order to travel at an unhurried pace through such places as Bolton, St. Alphonse de Granby, and Sweetsburg.

For those travellers who enjoy the outdoor life, camping is no problem for there are many sideroads leading would make a peaceful and private camp site.

For anyone interested in detouring from the well worn Ontario travel ways, a long weekend spent in Quebec's Eastern Townships and at Festival Lennoxville, may prove to be an attractive summer interlude.

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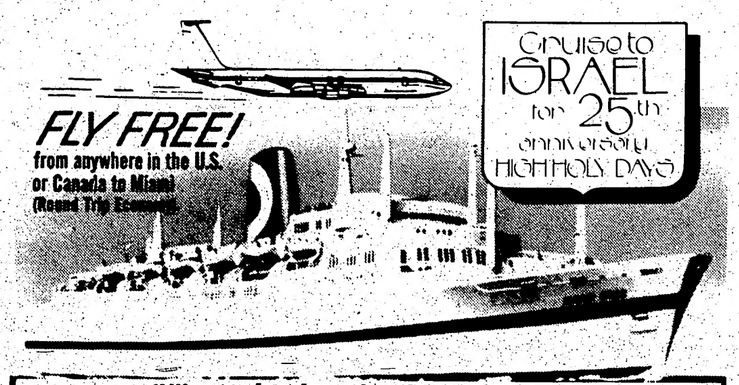

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Arts

Comedian eulogizes immortal 1950s

comment

By RICK KARDONNE

In his album **Child of the Fifties**, comedian Robert Klein eulogizes those immortal days of harmonizing rock groups, Johnny Mathis, "respectable" girls, Korea, and above all, dear old Joe McCarthy.

This kind of sarcasm is a distinctive trait of Jewish humor, and Klein is the first to admit this. His act largely consists of personal memories of growing up secular Jewish in the west Bronx, but it could just as easily be Chomedey or Downsview. There are hardly any actual references to Jewish tradition or heritage--in fact, he only brought up his Jewishness once during the entire 70-minute show.

But for anybody who grew up secular Jewish during that time (for me, it came about five years later), the situations, and basic temperament of constant hyper-intensity mixed in with ironic, creative sophistication and articulate awareness of all the weird things going on at the time -- perfectly recreate a uniquely Jewish secular atmosphere that hits home.

Non-Jews have probably experienced many of the similar situations, but, except for Blacks, how many of them noticed these everyday scenes enough to point out their absurdities? Such as all those ridiculously inane TV commercials and the sheer idiocy of the air raid drills in American schools during the late '50s, in which 10-year-old kids were solemnly warned by their paranoid teachers to hide under a tree and cover their eyes in the event of nuclear holocaust; such as the gasoline ads who try to explain that despite the noxious smog, the oil companies are really trying to curb pollution; and the hilarious spoof on the white middle-class kid who tries to sing super-black blues. All of these are familiar scenes that we have all experienced, and Robert Klein tells them like they are and like no other comedian up until now has.

He is not a Carlin or Sahl, who caustically satirize the immediate socio-political present; nor is he a consciously positive satirist from the Jewish standpoint vis-a-vis the world, as most Israeli comics (such as Kishon or Dzigan) are. Never mind. He is in a class all his own, and that's to his credit. For a long time, we've needed somebody who does what he does: to relate the everyday experiences of the great mass of North American secular young Jewry in a real and funny way. And he is such a welcome change from the self-denigrators, be they Myron Cohen or Neil Simon. He affirmatively states his Jewish background gave his comedy the unique flair which it has.

My only objection to his July 16-18 show at Toronto's O'Keefe Centre was that he was the warmup act to country-rock singer Mac Davis; it should have been the other way around.

Sean Mulcahy, director of the Saidye Bronfman Theatre, is one of Canada's most widely-known personalities in the entertainment field.

Outspoken director Sean Mulcahy

'Play stabs Irish use of freedom'

By ELLIE COLEMAN

MONTREAL–

Sean Mulcahy, director of the Saidye Bronfman Theatre's most recent production, **The Patrick Pearse Motel**, doesn't mind telling people that he was fired from his last job. In fact, it was this same candidness which caused his early departure from the Citadel Theatre in Edmonton.

Mulcahy is probably best known for the five years he spent as artistic director of the Citadel Theatre, making it one of the most critically-acclaimed theatres in the country. Towards the end of his directorship there, he was becoming more demanding, despite box office triumphs.

"I did notify the board of the Citadel Theatre that I would be leaving," he explained, "because of certain dissatisfactions I had about the way the theatre was being administrated, a certain complacency... I released a statement as to why I was leaving which was critical of the board, so they said, 'All right. You can leave now.' This was in February."

Since leaving Edmonton, Mulcahy has acted in a television series devoted to Bernard Shaw and a two-hour play for the CBC. Then he was off to Montreal to plunge into rehearsals at the Saidye Bronfman Centre.

An Irishman himself, Mulcahy delights in the nuances contained in the Irish comedy he is directing. "There is a touch of irreverence in the title of **The Patrick Pearse Motel** that can make a Celt flinch a bit on first hearing it," says Mulcahy. A comparable start might be produced in a Canadian perhaps by announcing a play called **The John A. Macdonald Brothel**.

Mulcahy calls the play "a wild Irish farce." He advises the spectator, "One can enjoy **The Patrick Pearse Motel** as a hilarious romp. But inside the shenanigans, the author Hugh Leonard is having a stab at the modern Irish people's use of the freedom handed to them by men like Pearse at such a cost." (Pearse was the leader of the Irish rebellion of 1916.)

Fifteen years ago, Mulcahy was trying to decide whether to continue his acting career in Canada or in Australia. He flipped a coin, and ended up making a significant contribution to Canadian theatre.

The 43-year-old actor - director directed numerous productions across the country, including Montreal's original Instant Theatre. He is often invited to teach at drama schools and universities, although he himself believes more in practical experience than in the formal instruction schools provide.

"I started my real training after spending just over a year in a drama school," recounts Mulcahy, "I worked for a company, playing small roles and cleaning the johns. My family paid the theatre to allow me to do that," he added.

Display of Sheridan crafts during 'slow' gallery season tribute to Canadian potential

art

By PAULA DAVID

While some may consider the summer art gallery scene slow, it often provides a unique opportunity to view group shows as well as new Canadian artists. Students of the Sheridan School of Design in Mississauga are currently exhibiting in the Canadian Guilds of Craft Gallery in downtown Toronto on Prince Arthur.

Co-ordinated by the Art Gallery of Ontario extension department, the collection is entitled **Craft Directions, 73/74**, and is slated to tour Ontario exhibition centres throughout the coming year. Sheridan College offers a comprehensive three year program in design, covering ceramics glass, metal, fabrics and furniture, with the opportunity to concentrate in one of these areas. Excellence in design as well as technique are the criteria, and judging from the results in the Craft Gallery, the students are well on their way to achieving their goal.

Technical standards thoughout the exhibit remain at a surprisingly high level for student work, and certain displays reflect a refreshingly innovative and creative approach. A wide range of media is covered, and the work represents many facets of ancient craft skills.

Julie Aldis and Jane Baum, in their textile prints, both revitalize the Art Nouveau touch of William Morris, in new vibrating colors and vivacious patterns. Their work is on a professional level and manages to combine technical intricacy with an overall simplicity.

Working with the strictly contemporary materials of vacuum - formed plastic and synthetic thread, Arlene Mayer executed her **White Mask** as a subtle free-form entity which is suspended from the ceiling.

The ceramic and glass aspect of the collection, while just as proficient, does not generate the same quality. In a wall plate entitled **Canadian Railroad Trilogy Series**, Andrea Wexler captures the whimsy of another era in her design, but fails to express it completely due to a rather mundane and mediocre color scheme. Carol Goldrath's **Vase**, done in opal glass, also fails as a dynamic piece, but her skill is perhaps better reflected in a black free-form sculpture. This piece carefully balances opaque and translucent qualities, and by its fresh modernity proves much more appealing than the vase.

Not that I consider modernity a value judgment, for there are some fairly traditional works that are also very exciting. Michael Fortune has a way with wood design that makes his various salt and pepper shakers stand out as forms that play with light and space in the finest sculptured tradition.

The silversmiths of Sheridan College are well represented by some well-planned and meticulous work. **Cloud Pin**, a brooch design by Zahava Lambert, is an extremely delicate and tactile piece. Appreciating that silver is a different medium, one can realize the complexity of this as well as pieces by Suzanne Orgill, Mark Wallace and Lyn Wiggins.

In a lighter vein, Susan Schelle had produced a **Bed Covering** in painted and quilted cotton velour that reflects a sense of design, color, as well as humor. The purple, turquoise and chartreuse color scheme complements the free-form design so well, that even the table the spread covers takes on a rich and inviting air.

There are 35 pieces in the collection and they are well displayed in the Craft Gallery's comfortable well-lit quarters. The over-all standard of the show says a great deal in favor of Sheridan's program and promises a fine potential for the future of Canadian craftsmen. It is well worth viewing to see the quality of work our students are producing, and merits interest alongside any professional collection. The exhibit will remain at the Craft Gallery until the end of this month, after which its whereabouts may be found through the Art Gallery of Ontario's extension department.

Nostalgic slice of half-forgotten immigrant life recreated in tale of 'semi-heretical' felsher

books

By BERNARD BASKIN

UNCLE HERSCHEL, DR. PADILSKY, AND THE EVIL EYE by I.S. Young; Longman of Canada

Indomitable Uncle Herschel, newly arrived from Russia, is an enigma to everyone--especially to his bright, eager-eyed young nephew. Yankel is fascinated by this engaging man of principle who is so quick to spout his views and demand his rights. Moreover, proud and stubborn Herschel expresses semi-heretical opinions, drinks copious quantities of branfen, chain-smokes cigarettes and shows disdain for officialdom.

In the old country Uncle Herschel had been a felsher (a male nurse and paramedic) and Brooklyn Jews at the turn of the century regarded him with respect and admiration--even though he couldn't practice medicine in the United States without a license.

The resourceful felsher, anxious to make his way amid unfamiliar surroundings, opens a store that features pharmaceuticals of his own making that do not require a prescription.

Before long Herschel is attacked by a couple of local gangsters when he refuses to become party to a dishonest scheme. He courageously overcomes them only to run afoul of the loud-mouthed and irascible Dr. Padilsky (the fellsher of the neighborhood) who maintains that the felsher is a charlatan. Troubles continue to mount when a deranged young woman accuses Herschel of having killed her mother through the agency of the "Evil Eye."

Likeable Yankel, serving as translator for his uncle, follows him everywhere and shares in his adventures. He is a startled onlooker at the dramatic confrontation in the District Attorney's office when unpredictable Padilsky comes to the defence of his erstwhile enemy and routs the opposition. America is truly a "Golden Land" for the pure in heart.

The author who is a Brooklyn educator with a number of juvenile novels to his credit, has nostalgically recreated a slice of half forgotten immigrant life.

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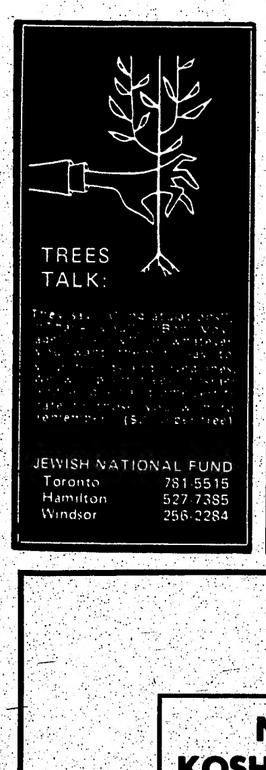

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A Canadian fencer only identified as Benite scores against South African Chelouche Yair at the Maccabiah Games which took place last week. (Photo from IPPA)

Arabs move into the West

Cont'd from Page 1

Arabic and English. The paper has much the same anti-Zionist viewpoints as the Montreal-based Fedayin.

A newspaper report in a March edition of the Lethbridge Herald, Source editor-publisher A.E. Murad told journalists the paper is intended to sway non-Arabs to the cause of Palestinian liberation.

According to the Canadian Jewish Congress in Vancouver, Arab spokesmen are frequently invited to sit on the local "hot-line" shows. This method to create controversy--and increase audience ratings -- is also widely used in Montreal. One Sunday show in Vancouver, which is hosted by pro-Arab United Church Minister Reverend Rod Booth, is noted for its frequent use of the Middle East subject.

Generally, spokesmen for the Arab Federation and their smaller brother committees, are highly-spirited individuals whose rhetoric and biases remain largely unattractive to the daily press.

Recently, however, there has been a growing number of highly articulate and sophisticated spokesmen -- mainly academics -- who have joined the voice of the "cause" in Canada.

Their expressed views are simple and logical, and may be highly-attractive to some Canadians who want peace at any price in the Middle East.

Despite gross acts of terrorism committed by Palestinians in Europe and elsewhere, people are starting to recognize the plight of the Palestinian as a "just cause."

There is no doubt the Palestinian, living in sordid refugee camps, deserves better--and the utmost of Jewish concern. A settlement is the only effective means to eliminate a "cause."

Jews severely beaten

LONDON (JCNS)–

Nine Moscow Jews jailed late last month after demonstrating at the Mayakovsky underground station in Moscow, were severely beaten by prison guards while serving their sentences, writes JCNS' East Europe correspondent.

They were arrested while displaying a banner proclaiming: "We want to go to Israel." The nine are: Anatoly Novikov, Boris Tsitlionok, Leonid Tsypin, Lev Kogan, Valery Krizhak, Lev Gendin, Arkady Lurie, Zacharia Pesker and Arkady Rutman. They were sentenced to 15 days imprisonment.

They said they had been repeatedly beaten by prison guards under the supervision of a senior prison official. They also said that they had all been confined in a cell only five feet square. The prison guards shouted: "It's a pity Hitler didn't wipe you out" and "Stalin would have known what to do with you."

A deputy chief prosecutor who visited the prison told them that the wardens had broken the law, but should be excused "because they were very angry." They were convicted of "encroaching on the life, health and dignity of representatives of the militia," although they told Western journalists in Moscow that they had not resisted arrest.

The brothers Grigory and Isay Goldstein of Tbilisi, who have renounced their Soviet citizenship, have been charged with slandering the Soviet Union because of two letters they wrote. The first, to the Munich authorities, inquiring whether the arms used to murder the Israeli Olympic sportsmen in the city in September were Soviet-made.

The second protested to the Supreme Soviet (parliament) against Soviet support for Arab terrorists.

Wide disagreement over Superstar movie

Cont'd from Page 1

portant is the film's effect on Christian attitudes towards the Jewish people. I personally do not think it will amount to anything of momentous proportions -- but only time will tell."

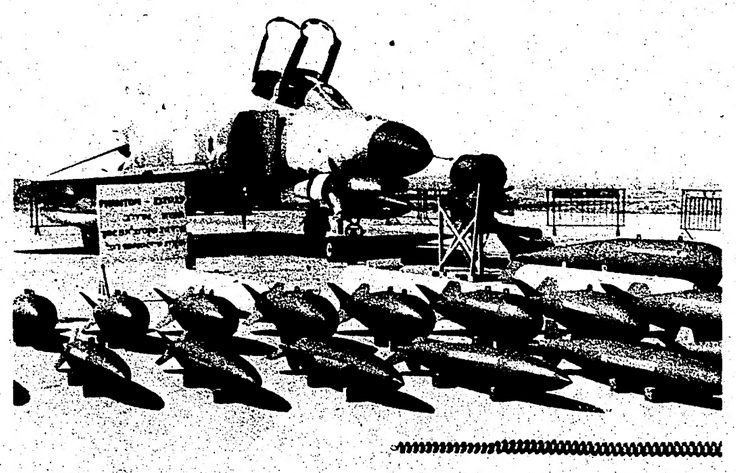
As a sidelight, Ronson pointed out when he saw the film at a Sunday 7:30 performance at the University Theatre, half of the theatre was empty and the audience consisted of adolescents.

Kayfetz, a specialist in community relations for more than 20 years, told The CJN, "it is possible for a Gentile to view the film and be unaware in any conscious way of the Jews as such being the deicides. I suppose it's never possible for a Jew to be totally oblivious of this element in the story but even as a Jewish viewer of some sensitivity, my clear impression is that there is no great emphasis or overemphasis on this aspect of the traditional story.

"At worst the effect is sublimated in nature. I appreciate it can be argued that the subliminal effect is as injurious over the long haul as overtly hostile references."

In Struber's review, the scenes of tanks and, later planes, pursuing Judas in the desert were related in some metaphorical or allegorical way to Israeli tanks and planes strafing Arabs in the desert. Kayfetz said he failed to see this interpretation.

Ain concluded his comments on the movie by saying the ADL and AJC criticisms of the film were "over - reactions and the Jewish community will not be harmed in the least by this film."



American-made Israeli Phantoms were on display as the air force celebrated its 25th anniversary. There were displays at all air bases in the country. (Israel Sun Photo)

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David Andrews

Learning disabled are aided

TORONTO–

He brings home a note from his grade one teacher. "Paul," the message reads, "is having trouble in class. He cannot read even the simplest lettering on the blackboard and his writing attempts are painful and slow."

A check by the parents elicits from Paul the blackboard confuses him and "it hurts to write." A chat with his teacher, then the guidance counsellor and finally the principal brings about the decision to take Paul to a North York psychologist.

In this true anecdote (the child's name changed), the then psychologist, now in Israel, was Dr. Dov Friedlander. He quickly established that Paul has a perceptual vision handicap. His perceptual (visual) senses did not possess the full faculty of perceiving. Often these children see letters backwards on a blackboard and there is a delay in the brain sending down its message to the hand when it is engaged in writing.

Paul's father was told he could help the child develop co-ordination. One, by taking him to the northern branch of the Young Men's and Young Women's Hebrew Association which had a special program for this purpose. And, two, by spending some time tossing a bean bag to Paul who normally scans an object coming to his right side when it was tossed to his left and vice-versa.

At the 'Y' Paul was fitted into a program of exercises to help him. Today, renamed Recreation Program for the Learning Disabled, the 'Y' program has become renowned for its successes with perceptually handicapped children.

David Andrews, executive director ot the 'Y', explaining the original development of the program, says the 'Y' became aware many years ago that many of its child members "did not fit the norm. We felt we owed an obligation to them. We were approached by parents who told us, 'our children are different, they are learning disabled' or as the term used then, perceptually handicapped. These youngsters were in special classes in school and had a great deal of difficulty adjusting to the programs we were offering."

"What we are really doing," says Andrews, "is making a youngster feel better about himself. If we can accomplish that much then it is obvious we are fulfilling a job, a very important job for these children. We've expanded now to include a craft therapy group, we've expanded, again at the urging of parents, to set up a special summer camp program for those youngsters who wouldn't fit into the normal group."

One of the strong parts of the YMHA program is taking a volunteer leader and telling him that a disabled child is being placed in a club group and that his or her assignment is that one child. These are children, Andrews and Park claim, who in most agencies would have dropped out of program or would have been excluded from the program because the staff member would have called the parent of such a child and said 'look we just can't handle your child. We're sorry, we know your youngster has a difficulty but we just can't cope with it."

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